

## ***Ch. 5 – daily "Non-Duality & Science" blogs***

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## 100 Billion

In order to hint at how serious this Blog is, let the author unequivocally state that the Knowledge here imparted, none of it original, none to be credited to the author, that Knowledge is THE MOST VALUABLE treasure that exists. If hypothetically offered 100 Billion dollars to forgo this Knowledge, that offer or any other would be disregarded in the blink of an eye. Even with all the good that might be accomplished with \$100B, this Knowledge is beyond the World & comes from beyond the Mind. This is no hyperbole.

NMT (No-Me Teaching) new series 70:

Fine-Tuned Universe 50:

[The so-called *Fine-Tuned* Universe & similarly termed the *Anthropic Principle* serve to suggest the unreal reflection called the "Universe", a

*product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]*

One final objection that is often voiced may be less serious than it looks. Can the invocation of a Multiplicity of Universes permanently inaccessible to our instruments qualify as Physics? The answer is yes, in principle it can if certain conditions are met.

"Retro-duction", Effect-to-cause Inference, is central to the Natural Sciences generally: the Physicist who infers to the structure of the atom or molecule on the basis of an emission spectrum or the Geologist who infers to the inner structure of the Earth on the basis of Seismographic data is employing standard Retro-ductive reasoning.

This is the reasoning that underlies explanatory theories that account for inductively arrived at empirical regularities & that give cognitive access to causal structures that are, more often than not, not directly accessible to us.

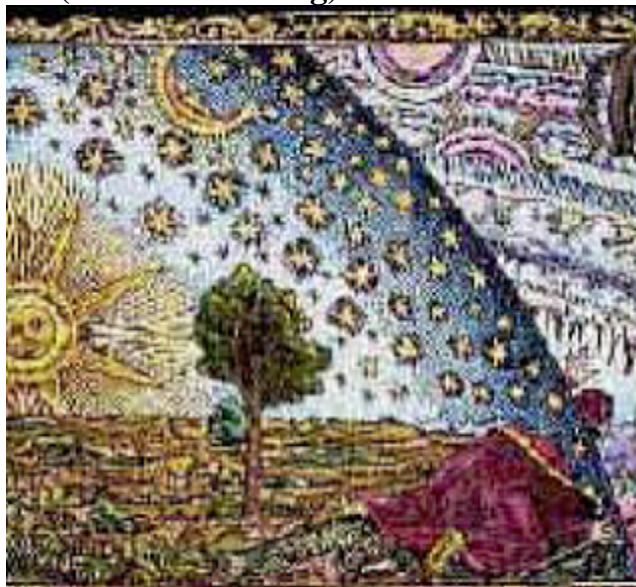
Such theories are warranted by their ability to account for the data that originally called them forth, but even more by their performance over time, their ability to overcome anomaly, their successfully predicting novel results, their continued survival in the face of severe test, their ability to unify previously disparate domains. The list of the desirable Epistemic (*truth-establishing*) virtues is long.

A Many-Universe theory is retro-ductive in form; the existence of the Ensemble of universes that constitute its postulated causal structure will be warranted only to the extent that the theory itself behaves well over time. An adequate theory of Inflationary Origination over an Ensemble, with our own Universe as the (*admittedly sole*) observational warrant, would be enough, provided that the theory could be made sufficiently specific (there are doubts about the present candidates in that regard) & that it comes to be supported by something more than accounting for the original puzzling Fine-Tuning, a slender reed when considered on its own.

A caring Creator: The 4<sup>th</sup> alternative, the other Anthropic response, is of a much more familiar kind; it comes from a quarter remote from Scientific

Cosmology. Its premise, a Creator who has a care for human concerns, is a standard feature of the Western religious tradition. This response is the only one of the 4 that can be said to “explain” the Fine-Tuning phenomenon in something like the familiar sense of “explain”: ascribing the Fine-tuning to the motive of an agent. But, of course, putting it that way tends to mask the unfamiliarity of the agency & the problematic character of ascribing the Fine-Tuning to a Creator’s motives. In its favor is that, unlike the Many-Universe alternative, it requires no new postulation, & it can appeal to a long philosophical tradition stretching back to St. Augustine & beyond, with highly developed metaphysics in its support. Against it is an equally familiar array of objections to the whole idea of a Creator & to the demand for an explanation of the Universe’s existence.

#### Essay outside of the NMT (No-Me Teaching) series 25



Some Ramana Maharshi quotes:

*Your own Realization is the best help possible help to others. But there really are no others to be helped. A Realized being sees only the Self, just like a goldsmith estimating the gold in various items of jewelry sees only gold. When you identify yourself with the Body then only the forms & shapes are there. But when you transcend your Body the others disappear along with your Body-consciousness. Do plants, trees, etc. exist at all apart from the Self ? Find it out. You think that you see them. Thought is projected out from the Self. Find out from where it rises. Thoughts will cease to rise & the Self alone will remain.*

*It is like a Cinema-show. There is the light on the screen & the shadows flitting across it impress the audience as the enactment of some piece. If in the same play an audience also is shown on the screen as part of the performance. the seer & the seen will then both be on the*

*screen. Apply it to yourself. You are the screen. The Self has created the Ego. The Ego has its accretions of thoughts which are displayed as the World, the trees & the plants of which you are asking. In Reality, all these are nothing but the Self. If you see the Self, the same will be found to be all, everywhere & always. Nothing but the Self exists.*

Based on the Teachings of a great Sage:

Thoughts & Objects:

An ever deeper study of the Quantum Mechanical Measurement problem warrants a survey of the *Vedanta* "Perennial Philosophy" model of Perception & Consciousness. Reconsidering material Objects, we find that they can be said to be entities only on some Physical Plane, if they can be said to exist at all. But Thought-forms are contained within a Subtle Mental realm without Physical substantiality, & so they cannot directly interact with the Physical Objects. Thoughts exist, as it were, "in another dimension." So the thinker never really thinks "of" a material Physical Object. Rather it is that the thinker only holds a Thought-form in Consciousness. And that Thought cannot truly interact with or contact a Physical Object.

Well, if the mental Thought-image of a supposedly Physical Object is further challenged, the question arises: where does it come from ? One could not say that it arises from within another Thought-form, for what precedent or reasonableness is there for suggesting that one Thought-form could exist within another so as to arise from it.

Only Consciousness could be the source any given Thought. But as regards that particular Thought, disconnected from any Object, we must still ask of its arising: why & how ? The *Vedanta* "Perennial Philosophy" simply rebuts by asking the same questions about the Thoughts entertained by the hero of last night's Dream.

In the Dream, we must conclude that the Dreamer's Mind was the "reality" of the Dream. As for the Universe, well then Consciousness is the vivid Reality. The Thoughts of the Dream character & the Waking character likewise are both so ephemeral & insubstantial as to prompt more likely the single question: did the Thoughts really arise ?

Ultimately, the *Vedanta* "Perennial Philosophy" answers in the negative. Only the present time impression of Objectivity casts a shadow of Past Thought & Past experience, much as if we were plunged into a fully operative Dream story, with the entire Past instantly fabricated.

A Thought can never have a direct & simultaneous connection with another thought, & so it cannot have another thought as its Object. Without a Thought Object nor any direct Physical Object, this Objectless Thought can hardly be considered a Thought, as it is ordinarily considered.

In fact, the inside of a Thought-form is nothing more than a formless expanse of Consciousness. The description that one can apply to the World of Thought-forms is no real definition because the Thought-forms are unreal. And yet, neither the World nor the Thought-forms that describe it are different from or separate from Consciousness. Objects never enter the mental realm to be experienced.

Since every "thought" appears to arise in & merge into Consciousness, no such "thought" exists beforehand & afterward. Consciousness is mistaken for the "thought" *during* the thinking, but is all that remains beforehand & afterward [*the unreality of Time aside for the purpose of discussion*]. The subsequent creation of an entirely new thought, as though experienced some time earlier, is thereupon mistaken as "continuation" of the same thought.

Calculus for Yogis, part 10 & 11:

To partially explain how the previously mentioned "complex" Exponential is related to Sine & Cosine, we can do that by peeking at what are called "imaginary" numbers. Quadratic [ $x^2$ ] & more complicated functions yield solutions with apparent *radicals* [square roots] with negative arguments, an impossibility for Real Numbers.

To give an expression to such "imaginary" numbers [*apparent radicals with negative arguments*]. Unity is replaced by the square root of  $-1$ , designated as  $i$ . So  $5i$  has  $5\times$  the magnitude. When added to a Real Number, any Imaginary Number constitutes part of a Complex Number. When plotted on an *Argand* Diagram, with an Imaginary axis taking the place of a Y axis, we can see the Imaginary Number system, not as fanciful, but as "orthogonal" or at a Right Angle to the Real Number system, another "dimension" of sorts.

In any case, the "complex" Exponential,  $e^{ix} = \cos x + i \sin x$ . Besides connecting the Exponential to the Sine & Cosine functions, a connection already seen in the similarity of their Infinite Series expressions, complex numbers allows us a few straightforward Analogies. In saying that the Imaginary Axis is in some ways at "right angles" to the Real Number Axis is seen again in Electronics *phasor* diagrams in which an Imaginary Axis is set at Right angles to the Horizontal X-axis. That Imaginary Axis represents a Capacitance – Inductance axis at right angles to a Real Axis which is parallel to Voltage & Current in a Resistor [*for a Series RLC relationship*].

In other words, Inductance & Capacitance are in some ways opposed to each other. And their combined difference when combined with Resistance is plotted as a Vector between the Axes on a Phasor Diagram. This Vector then is a Complex Number composed of an Imaginary Number, for difference between Inductance & Capacitance, & a Real Number for Resistance, or more correctly, the Resistive Impedance.

So then composite Complex Numbers, with the term Imaginary, is not in that sense just a factor of Imagination. And the ordinary numbers, called Real Numbers, are not so much more Real. It's more like the Imaginary Number system is another number system "orthogonal" to or, as it were, at some kind of Right angles to do ordinary number system.

So instead of an Inductance – Capacitance difference, we really meant a difference in the Impedance that this Capacitive, & the Impedance that is Inductive. Electronics aside, this provides us with an analogy for an Indian principle of 3 *guna's* or "qualities" of the Mind.

These 3 characteristics of Mind & Nature, Inert Tamas, Restless Rajas, & Elevating Sattva are seen in ancient Indian *Sankhya* Philosophy.

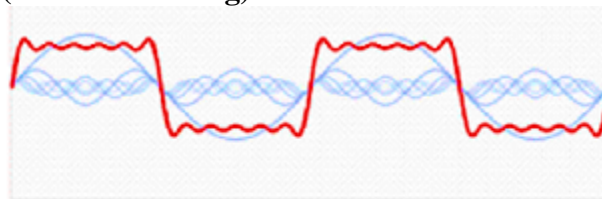
The moral is that to model opposing the Inert – Capacitive *guna* Tamas with the Restless – Inductive *guna* Rajas, we might use a final difference between the 2 "impedances". This joint Impedance then, when combined with the Resistive Impedance which represents a more Real *guna* Sattva as a description for a mode of Mind. That mode of Mind can be optimized for Meditation.

Now Resistance happens to be the *reciprocal* of the term we most likely compare to the elevating *guna* Sattva, namely the Conductance. So we let Conductance [or its Reactance] be compared to Sattva. We seek to put the

Mind in a more of a pure Conductance mode prior to transcending all 3 *guna's*. To do this, we can either attempt to attenuate both Rajas & Tamas to 0, or as a second-best have their posing strengths cancel each other out, just as Inductive Impedance can cancel out Capacitive Impedance.

Applicable diagrams for a simple RLC series circuit & some of the relevant equations are seen above. In plain English (& Sanskrit), we would like to eliminate the Rajas mode & the Thomas mode, Restlessness & Inertia. Or else we can 1<sup>st</sup> have them cancel each other out, & then emphasize the Sattva elevating mode. Then we transcend all 3 *guna's*.

#### Essay outside of the NMT (No-Me Teaching) series 26



$$s_6(x)$$

$$a_n \cos(nx) + b_n \sin(nx)$$

Some Ramana Maharshi quotes:

You are bodiless & Space-less in Deep Sleep, yet in the waking state 8. in Dream appear to be the opposite. Whatever the Dream, the only thing that has value & is worth doing with regard to Dream is to wake up. When you wake up, do you say that the experiences of the Dream were real, although within the Dream everyone there would have tried to convince you of it No. Similarly, when you wake up to the Self these experiences of the World will be unreal, like in a Dream, although others in that state W|| try to convince

you that they are real. Every plane of Worldly existence has its own illusion, which can be destroyed only by another illusion on the same plane. For example, a man takes a full meal & goes to sleep. He dreams of being hungry in spite of the food he has in his stomach. To satisfy the Dream hunger, he has to take Dream food. A wound in Dream requires Dream treatment. A great king once dreamt that he was ill but was too poor to call a doctor. Although he had fabulous wealth in the Waking state, it was of no use to him in the Dream state. Similarly, the illusion of ignorance can be destroyed only by the Illusion of the Masters Grace.

*By constantly fixing his attention on his Source, the Heart,  
the Ego of the wise gets dissolved like a "salt doll"  
which has fallen into the Ocean.*

Sri Ramana Maharshi

Based on the Teachings of a great Sage:

### The Mystery Of Consciousness

Can we really conceive that all of these object forms appear out of nothing but Void Consciousness, moment to moment ? The inability to make this intuitive leap derives from failure to appreciate the deep *mystery* of that one Consciousness. Only by a serious scrutiny of that Consciousness, can one entertain the possibility that such an organized & structured "Dream" as this World, moment by moment, comprises the phenomenal Universe. But this indeed is the verdict cast by the experimental verification of the Quantum Mechanical Measurement problem [~ things exist *only* while perceived].

Nor is it readily comprehended that the "rest of the Universe" never does exist outside of the immediately experienced perception of the moment. And again, this is the conclusion of the Quantum Mechanical Interpretation problem. Incomprehensible as this may seem, this reality is directly analogous to the Dream moment in one's sleeping Mind. It is also analogous to the instantaneous collapse of Wave-Functions during Measurement, be that described by the Idealists or by the objective Holoverse. For indeed, that Dream structure is what the Wave-Functions describe.

The "Universe" is said to be but one piece-by-piece momentary "dream moment" of God's Mind. This summarizes the "objective" portion of the *Vesanta* Perennial Philosophy. This spin-off of a philosophy is more concerned with the *subjective* & may well offer a better understanding of Consciousness & the foundations of Quantum Mechanics. Without serious scrutiny of the mystery of Consciousness, the Perennial Philosophy cannot be fully appreciated.

The Observer, is the Reference Origin for each Perception & the Consciousness in which that Perception occurs. Everything is related oneself 1<sup>st</sup>, & it is only through oneself that it becomes related to another object. Therefore, everything is supported by what ? That which reveals it can alone be its support. And it is Absolute Consciousness that manifests everything. And therefore Consciousness is the Support of everything.

Consciousness goes into the make-up of everything - so that forms the Support. One sitting supported by the chair. So, when the sitting one is removed, the Support remains there.



When you perceiving the sitting one, do we perceive the chair ? When attention was directed to the sitting one, was there a chair supporting it ? And then, what was the thing that supported the sitting one, when attention was there ? It was Consciousness alone. It was Consciousness that was supporting it, or, in other words, this thing appeared in Consciousness.

Everything is supported by Consciousness. So, the background is always Consciousness. It is on the wrong supposition that Void Nothingness is the background of everything, that there remains only Void Nothingness when the World is removed. But a Void can never support anything positive.

Nothing hides Consciousness. It is present in all mental activities, pleasure, & pain. It is in Consciousness that all carry on Life's activities. What is not Consciousness comes under the category of the known. "I" is always the knower & can never be the known. Make no attempt to know or experience it. Consciousness & the "I" are one & the same.

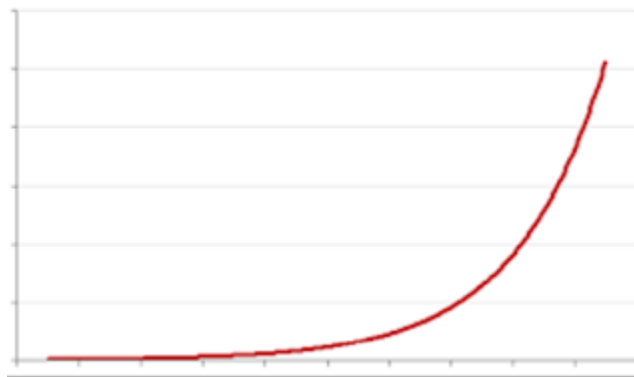
Know that one is Consciousness & then one has attained what has to be attained. Just as Consciousness never undergoes any change, knows also that one is Changeless. The Mind assuming the form of an Object is of the Object is Perception. When it is seen that the content of thought is nothing but Consciousness, though vanishes and Consciousness remains. There is no Body, Mind, world, or Senses.

Nothing came into Existence nor is there indeed a thought that anything existed before or is existing now. The non-doer-Consciousness is always Itself.

One is self-luminous Consciousness & that Consciousness that illumines the entire World. Our real nature is Subject Consciousness & be known or experienced as an Object. Whether Consciousness become evident before a Perception, remain contented, free, & happy.

### Calculus for Yogis, part 12:

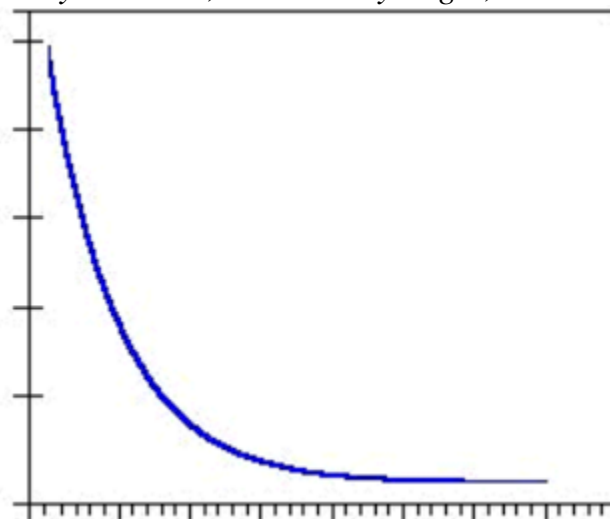
#### Review of some Exponential forms:



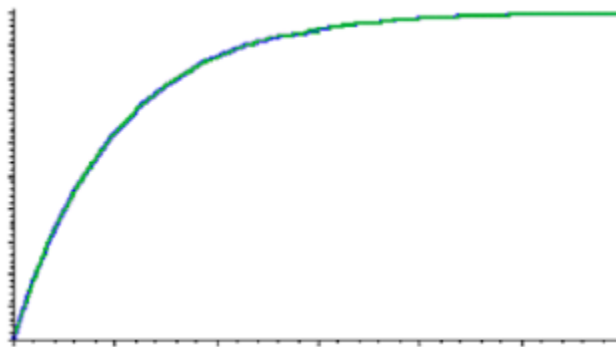
The sharply rising [red] curve of the Exponential function,  $e^x$  is the one looks identical in every "enlarged close-up". Here is Continuously Compounded Interest, out-of-control Population Growth, also out-of-control CO<sub>2</sub> & average Global Temperature, etc. In each case & many others, "the more you got, the more you get, & the less you got, the less you get". That is, in each case the rate of increase is proportional to the current amount. In simplest units, the rate & the amount are numerically equal. This is one of the simplest in

the category called DE, Differential Equations. Perhaps the simplest Differential Equation is when the rate equals 0, no change at all. The next simplest could be the rate is some Constant number. In the next level of decreasing simplicity, the rate could be Linear with time. Then the rate could be to the 2<sup>nd</sup> power with time. And so, the rate could be related to Time by any polynomials, small or large simple or complex. Those aside, the next simplest DE, Differential Equation has as its solution the Exponential function when the rate is proportional to or equal to the current amount.

It should be no surprise that the sharply falling [blue] curve of the Negative Exponential function  $e^{-x}$  also looks identical in every "enlarged close-up". Here is Radioactive Decay, depletion of a spent account, decline of some vital functions with age, etc. The rule here is: *"the more you got, the faster you lose it, & the less you got, the slower you lose it"*.



Finally, the initially extremely-sharp rising & then slowing & leveling-off [green] curve of the Exponential function,  $1 - e^{-x}$  looks identical in every "enlarged close-up" as well. Here is Diminishing Returns of trailing off income rise from certain business strategies. Here is Diminishing Excitement in certain relationships, projects, etc. Here is an eventually more gradual loss, a trailing off of some vital functions with age, etc. The rule here is: *"the less you got, the faster gain; the more you got, the slower you gain, with an eventual, unreachable ceiling"*.

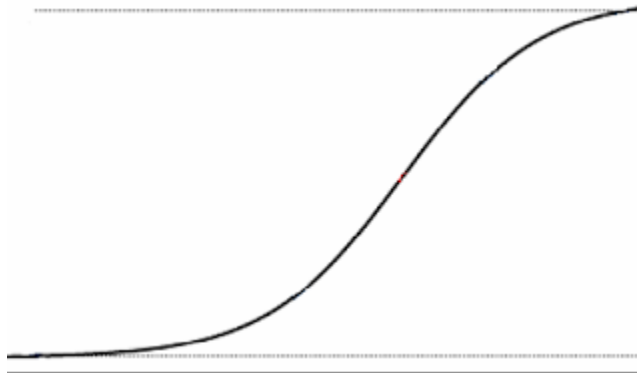


Logistic Growth exhibits: *"the less you got, the faster gain; then a linear rise; then the more you got, the slower you gain, with an eventual, unreachable ceiling"*. As it appears in its

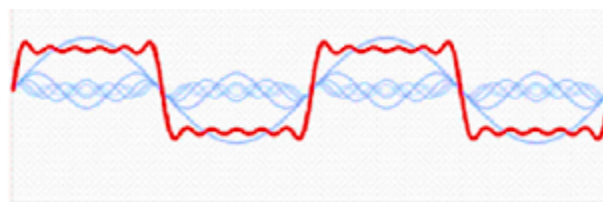
graph, this Logistic function begins like the rising Exponential function; then has a Linear portion that includes an Inflection point at which it changes to more like the Diminishing Returns Exponential function  $1 - e^{-x}$ . The actual Logistic form is:  $1/(1 + e^{-x})$  & its middle-range "linear" has wide significance. To some extent, the "linear" portion appears as many of the 1st-order "linear law" approximation common in Physics & other Sciences. Below & Above the "linear" range, the function & behavior "distort" like the Logistic Growth, as does Sound Volume on a media appliance, etc.

Sometimes this behavior is called "auto-catalytic", meaning it has to accumulate some of itself to catalyze faster growth; & then when this faster growth is established. it continues to increase; but then meets Diminishing Returns & is finally contained beneath an unreachable ceiling.

This well describes the growth of bacteria culture in a limited *petri dish*. This also describes the growth of the human population or any other animal population in its *niche* when after increasing growth. it reaches its limits. These limits include the buildup of waste products, the expending of necessary resources, running out of space, & so on. In that sense, the Earth is a giant *petri dish* for the human race, & we must admit some of the same limitations that bacteria have in the smaller *petri dish*. They can increase but not indefinitely.



Transforms are typically based on Exponentials or their "component" [on Complex Space] Trigonometric functions. Sums of these can approximate (*especially when periodic*) various functions.



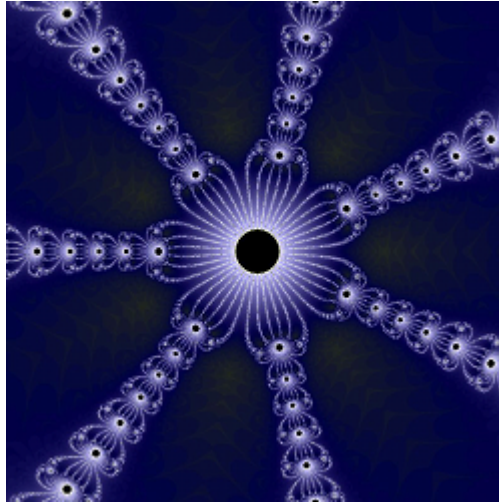
$$s_6(x)$$

$$a_n \cos(nx) + b_n \sin(nx)$$

Function (red)  $s(x)$  = a sum of Sin functions of different amplitudes & harmonic related frequencies, a Fourier series. The (blue) Fourier Transform  $S(f)$  depicts Amplitude vs

Frequency, here shows 6 frequencies (at odd harmonics) & their Amplitudes (1/ odd number, reciprocal of odd numbers or "odd" denominator fractions).

### Essay outside of the NMT (No-Me Teaching) series 27



Some Ramana Maharshi quotes:

Even the knowledge sense-perceived of the world without has for its ground the Self above. To search for knowledge somewhere else apart from *That* is but to grasp the shadow, not the substance.

Whatever notion may arise, never to let it live or grow, but to turn it that very instant, firm & stern, back to its source & merge it there, this is robust, intense detachment.

The knowledge that ignores the Self, the knower, & holds as true the field perceived, is but illusive folly. No matter how much one has learned, true knowledge is the merging of all indicative knowledge in awareness of the Self.

The one true light there is, is pure Awareness. Other kinds of knowledge clinging to it & claiming to be real are ego-born conceptual clouds. To trust them is sheer folly.

All other kinds of knowledge are base, trivial. The only true & perfect knowledge is the stillness of pure awareness. The many differences perceived in the Self whose nature is awareness are wrong attributions & not real at all.

What sort of knowledge is this wretched bodily–mental knowledge of objects ? Would those who long for pure awareness hanker after this ? To know pure awareness is true wisdom. All other knowledge is mere folly.

What if one knows the subtle secret of manifold inscrutable mysteries ? Until one knows the awareness which reveals all other knowledge, does one know the Truth ?

Based on the Teachings of a great Sage:

Consciousness is the kernel of every experience. There is no experience, whether in the form of a Thought, Feeling, or Perception, or without form as in Deep Dreamless Sleep or between 2 thoughts, that is not of the nature of Consciousness.

It is from the Mind level that we talk of thoughts or their absence. We have seen that Consciousness is always present; it is beyond Name & Form & thus from its own level, Consciousness alone exists.

Any observation itself requires, a fixed "Seer" to observe the changing object or "Seen", & also a "Memory" in which to record the observation. The flow of events recorded as "Memory" also requires that "I" be a fixed or changeless reference state.

From the experience of Memory as a reference, Non-Dual betrays the underlying position of Consciousness more directly perhaps than from any other common experience in form.

We remember our previous thoughts & feelings, we remember as well the thinker who had them. If we remember our Bodies & Minds along with the things we observed & the thoughts we had, our Bodies & Minds must also have been witnessed by us in the same way.

The Mind becomes one with whatever it has as its object. If the Truth or Consciousness becomes the object of thought, thought merges into Consciousness. Consciousness can never be the object of our thought, since it is in or by Consciousness that our Minds function. We can never look at Consciousness. It can be understood by itself alone. Every experience is a moment of pure Consciousness.

### Calculus for Yogis, part 13:

When casting the image of a Point, the point of intersection of the Radius line & the Circumference of the unit Circle, the image of that Point revolving CCW counter-clock-wise from the right-most place that would be East on a compass, or Angle 0 on the positive X-axis, we mentioned that the shadows, sideways or vertically, would exhibit Simple Harmonic Motion, SHM. We want to use the partial introduction of Cosines & Sines, Derivatives & Integrals, to look at this SHM, Simple Harmonic Motion.

Newton's 2<sup>nd</sup> Law for Force.  $F$ , can be put in terms of Acceleration,  $a$  which is the Time Derivative of Velocity,  $v$ :

$$F = m a = m \, d v / d t$$

whereas Velocity,  $v$  is itself the Time Derivative of Distance, Displacement:

$$v = d x / d t = d v / d t = d^2 x / d t^2$$

so that putting Force.  $F$ , in terms of Displacement, which is the "2<sup>nd</sup> order" Time Derivative of Displacement [*Derivative of the Derivative*]:

$$F = m a = m \, dv/dt = m \, d^2x/dt^2$$

The Spring with stiffness or Constant  $k$ , characteristically has a (*negative*) restoring Force.  $F$  given by:

$$-kx = F = m a = m \, d^2x/dt^2$$

$$-k/m \, x = d^2x/dt^2$$

The Exponential Function had a 1<sup>st</sup> Derivative equal to itself, or proportional to itself if other constants were involved. But for SHM, it is the 2<sup>nd</sup> Derivative of  $x$  that is proportional to  $x$ . This SHM characteristic is fulfilled then, not by the Exponential, but by a trigonometric function, Sine or Cosine. So making this substitution for  $F$  we get:

$$x(t) = A \cos(\omega t + \phi), \text{ for } A - \text{amplitude, } \omega - \text{angular frequency, } \phi - \text{phase shift}$$

[This could be put in terms of Sine, with appropriate phase shift  $\phi$  since Cos & Sin have a phase shift of  $\pi/2 = 90^\circ$ ]

To take the 1<sup>st</sup> Derivative we use the above mentioned Chain Rule for Cos of a function. that function being,

$$dy/dt = (dy/dx)(dx/dt) = [-A \sin(\omega t + \phi)] [d(\omega t + \phi)/dt]$$

$$\text{since: } d \cos / dt = -\sin \text{ \& for constant } \omega \text{ \& } \phi, \, d(\omega t + \phi)/dt = \omega$$

$$\begin{aligned} d \cos(\omega t + \phi)/dt &= -A \sin(\omega t + \phi) \, d(\omega t + \phi)/dt \\ &= -A \omega \sin(\omega t + \phi) \end{aligned}$$

Taking the 2<sup>nd</sup> Derivative, with:  $d \sin / dt = \cos$

$$\begin{aligned} d^2x/dt^2 &= d^2[A \cos(\omega t + \phi)]/dt^2 = d[-A \omega \sin(\omega t + \phi)]/dt \\ &= -A \omega^2 \cos(\omega t + \phi) = -\omega^2 x(t) \end{aligned}$$

[Incidentally, comparing to the above:

$$-k/m \, x = \omega^2 x \text{ \& } k = m \, \omega^2, \text{ which describes } \omega_0 \text{ the "natural resonance"}$$

frequency of whatever be the "harmonic oscillator", Driven by Force (a shove or tug of a spring instead of a stretch & just letting go) another transient frequency would settle back to  $\omega_0$ . The foregoing describes a frictionless system. With Friction, the system slows down & stops.]

For short swings of a weight on a nearly "massless" String, a Pendulum, the same SHM equations apply with the substitution for the above  $(k / m)$  being  $(g / l)$  for  $g$  the acceleration of Earth-surface Gravity &  $l$  the length of the String. For a twisting Torsional Pendulum, the parallel is even closer with Spring Constant  $k$  becoming the Torsion Constant; & mass  $m$  becoming a Moment of Inertia  $I$ . The exact same terms extend the description to a Pendulum whose String has mass, or object suspended from a point, floating, or otherwise "rocking" object. Hence the some of the Physics of "vibes".

If we go back to:  $-k / m x = d^2 x / d t^2$  describing SHM Acceleration, the 2<sup>nd</sup> Derivative, for Friction which depends on Velocity, we add a 1<sup>st</sup> Derivative with a frictional Damping Coefficient  $b$ .

$$-k x - b \, d x / d t = m \, d^2 x / d t^2$$

The *transient* frequency would settle back to  $\omega_0$ . The forgoing describes a frictionless system. With Friction, the system slows down & stops.

NMT (No-Me Teaching) new series 71:

Fine-Tuned Universe 51:

*[In the unreal reflection called the "Universe", a product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]*

Believers in a Creator would, of course, see this as the work of creation, although they might also want to emphasize that it was not as a Cosmic explanation that they came to belief in God in the first place. So the 2 sides of this dialectic are not in strict contradiction with each other, although under certain circumstances they are still in competition.

If the phenomenon of Fine-Tuning can be assumed to be real, does the ability of the theistic position to handle it so neatly count as confirmatory evidence for that position ? Here religious believers should tread very warily. The assumption above has been that belief in a Creator is for many a given, in need of no further confirmation. For them, the Many-Universe extrapolation is simply redundant. But if the 2 Anthropic alternatives were to be regarded as rivals, each in search of confirmation, the Epistemic (*truth-establishing*) situation would change. The independent plausibility of the many-universe response, however that may be assessed, could limit the confirmatory force of Fine-Tuning for belief in a Creator. And, of course, one would have to keep in mind the other 2 possible responses to Fine-Tuning, both quite difficult to evaluate in practice. The apparent Fine-Tuning might not be significant to begin with if either of these 2 were to be correct. Yet it is quite striking that some notable Physicists take it seriously enough to warrant their calling into existence an Infinity of Universes co-existent with ours.

Still, the Epistemic (*truth-establishing*) situation is so difficult to assess that it is clearly premature to make Fine-Tuning the key to a new Natural Theology. It seems best then, for the moment, at least, to fall back on the weaker notion of consonance. Fine-Tuning is quite evidently consonant with belief in a

Creator. To some, this conclusion might appear too weak: if Theistic belief explains Fine-Tuning, they might argue, this should count Epistemically in its favor. Strictly speaking this is true (*assuming of course that Fine-Tuning is in fact the case.*) However, the Epistemic issues surrounding the Fine-Tuning argument are so intricate & so difficult to assess that making Fine-Tuning an independent motive for Theistic belief may invite more trouble for its proponents than it is worth.

The Fine-Tuning debate has directed the attention of Physicists to issues of an unfamiliar sort. This of itself has been a major contribution. How much weight, for example, should Cosmologists give to the Principle of Indifference ? That is, how serious a problem would it be to leave a constraint on critical Cosmic conditions unexplained ?

Suppose that some future theory were to explain why the fundamental constants of Nature have the values they do, would this eliminate Fine-Tuning ? On the assumption that the Universe had a beginning in Time, would the transition from nothing to an inconceivably energetic beginning be subject in principle to explanation in terms of physical theory ? On the assumption that the Universe did not have a temporal beginning, is the demand for explanation of why it should exist in the first place still a legitimate one ? If the choice were to be between the 2 Anthropic alternatives, there being no evidence for the Many-Universe one other than Fine-Tuning, on what basis would one presume to make the choice ?

Questions like these do not fall into any of the categories to which we are accustomed. Yet they are real questions, ones that insistently pose themselves as we explore the boundary-lands of contemporary cosmology. They are quite surely not going to go away, so we had best give serious thought as to how they should be approached.

### Essay outside of the NMT (No-Me Teaching) series 28

$$i\hbar \frac{\partial}{\partial t} \Psi(\mathbf{r}, t) = \hat{H} \Psi(\mathbf{r}, t)$$

Some Ramana Maharshi quotes:

Far from revealing Truth, words only darken & conceal *It*. To let the Truth shine of itself instead of burying it in words; merge in the heart both word & thought.

Never through argument, but only by abiding in the heart as pure awareness which lights up & shines within the Mind, can one enjoy the thrill, the throb, the Bliss Supreme of being the Self.

Even like a Dream this Waking World is but a Mind-conceived appearance in mind space.

Hence greatness lies in firmly ending indicative knowledge & the folly of fondness for outer objects.



Knowledge is manifold, say they who know objects, but not Freedom from the dire delusion of differences. When the Senses 5, driven outward by desire are pulled back, then true, full Awareness comes, & there is no “other” to be known.

As in the Sky with thick clouds covered no eye can see the glorious Sun, one fails to see one's own Self when the Mind Firmament is darkened by a dense cloud of thoughts.

The Sage's pure Mind which beholds as a mere Witness the whole World is like a *mirror* which reflects the foolish thoughts of those who come before him. And these thoughts are then mistaken to be his.

The learned man who, letting go the Self, the real Being, sees & cherishes this Dream, this false, illusive World, may be a scholar. Something different is he who has gained the clarity of Knowing the Self; he is a Knower.

Holding in their hands the *mirror*, the Scripture which declares “The Self alone is to be known”, many alas, study with care the text & commentaries; only few seek the Self & gain true life.

Based on the Teachings of a great Sage:

At the time of the actual experience, there was no such notion, there was Consciousness alone. There is really no such thing as a physical object & the World is in fact purely mental. Thus the World is nothing but Consciousness. Let every object of experience be a pointer to Consciousness. Thoughts & feelings; they also bear witness to the presence of Consciousness. Both the Seeing & the Object proclaim the Presence of Consciousness.

The Mind cannot be fixed on 2 things at once, in other words there is only one thought at a time. What we remember is previous thoughts, that is to say, we have a thought now that concerns the Past or Future. But can we say that a past thought exists unless we now think of it ? So what proof have we have that we ever had a previous thought, or that we shall ever have one in the Future ?

We can only think of it now in any case. There is indeed absolutely no proof that other thoughts exist. There is in consequence no proof whatever that there is a Past or a Future or what we try to catch hold of & call the Present. What alone exists is Consciousness: Time or Memory is quite illusory. If there is any thought at all, there is 1 only; & if only 1, it is no longer a thought. The deep understanding that Memory is simply a thought takes us as once out of Time into Pure Consciousness.

*Calculus for Yogis, part 14:*

Returning to Friction–Damping of HM Harmonic Motion, with Acceleration's 2<sup>nd</sup> Derivative & Friction's Velocity–dependent 1<sup>st</sup> Derivative (with a frictional Damping Coefficient  $b$ ):

$$-kx = -b \, dx/dt = m \, d^2x/dt^2$$

we re-arrange into the Equation of Motion 2<sup>nd</sup>-order DE:

$$m \, d^2x/dt^2 + b \, dx/dt + kx = 0$$

Instead of a simple Trigonometric wave solution, such must be Negative Exponentially Friction *damped* as:

$$x(t) = A e^{-(b/2m)t} \cos(\omega t - \alpha) \quad \text{for phase angle } \alpha$$

For  $\omega_0$ , the un-damped "natural resonance" frequency, the slowing damped oscillation frequency starts lower acceding to:

$$\omega_0^2 - \omega^2 = (b/2m)^2$$

Among various amounts of Driving Force,  $F$ , that which largely "cancels" out the Friction is loosely considered a "resonance" but is more properly a "steady-state"  $F_0$  such that:

$$(\omega_0^2 - \omega^2)^2 + (\omega b/m)^2 = (F_0/A m)^2$$

Actual "waves" have their Time & Space behavior related to wave velocity in terms of 2<sup>nd</sup>-order Derivatives (*for simplicity, suppressing PDE notation*):

$$d^2y/dt^2 = v^2 \, d^2y/dx^2 \quad \text{where for example it can be that: } y = A \sin \omega (x/v - t)$$

The average energy  $E_{ave}$  of a "harmonic oscillator" in Classical Statistical Physics is given as  $kT$  for  $k$  being Boltzmann's Constant. But Max Planck's "quantized harmonic oscillator" is that given by:

$$\hbar \omega / (e^{-(\hbar \omega / 2kT)} - 1) \quad \text{for speed of light } c, \text{ \& } \hbar \text{ is Planck's Constant divided by } 2\pi.$$

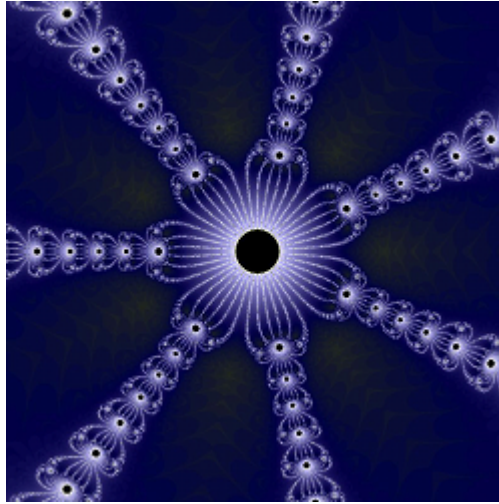
In Quantum Wave Mechanics, the Radius Vector  $\mathbf{r}$  replaces Displacement, & the wave-function  $y(t)$  gives way to the complex-valued Wave Amplitude:

$\Psi(\mathbf{r}, t)$  ; & Energy values are generated by the Hamiltonian operator  $H$  for the Schrödinger Wave Equation:

$$i \hbar d \Psi(\mathbf{r},t) / d t = \mathbf{H} \Psi(\mathbf{r},t)$$

The difference between the Classical 2<sup>nd</sup>-order Derivatives & the Quantum Wave Mechanics 1<sup>st</sup>-order Derivatives is "somewhat" reflected in the complex-valued Probability Amplitude nature of  $\Psi$  which must have its absolute value "squared" to yield physical Probability values.

## NMT (No-Me Teaching) Series 29



Some Ramana Maharshi quotes:

He, who by questing inward for the Knower, has destroyed the ego & transcended so-called knowledge abides as the Self. He alone is a true knower, not one who has not seen the Self & therefore has an Ego still.

From your true being as Awareness alienated & deluded do not pursue appearances, deeming them as real. They are false, since disappear they must. But your own being as Awareness is real & cannot cease to be.

The World appears distinctly only in Wakefulness & Dream with concepts filled. In concept—free, all empty Deep Dreamless Sleep, one sees no World; so then conceptual is the World's whole.

The Mind bewildered which mistakes the Body for oneself conceives the transient World of names & forms, makes it seem real & lovable, & promptly entraps one in the strong, illusive Bondage of Desire.

The empirical World of jostling names & forms is false & has no real existence in bright, full Awareness. Like a ring of fire formed in the dark when one whirls fast a glowing joss-stick, 'tis an illusion, Mind-created.

Seen in the light of Self-experience, all this phenomenal World is mere appearance, like the Sky's deep blueness. What the deluded, body-bound Ego perceives "out there" is Mind-created, nothing more.

Based on the Teachings of a great Sage:

No 2 thoughts can ever occur simultaneously, & so even if the gross physical object is taken away from the plane in which it exists to a higher plane & made into an idea, that idea can never come into contact with another idea. So a thought can never come into contact with a gross object or with another thought. So thought is always objectless. And the objectless thought is what is called the real "I". You are *That*.

The Desire for Happiness cannot be disputed that Happiness is the sole aim in Life, yet most men would find it hard to agree to this statement without some reservation. What is the fundamental cause of their embarrassment ? Is it not that Life ends in Death & that the prospect of Death teems with incertitude ? Not all men, of course, care to think seriously of Death, but all men, in normal circumstances, run spontaneously from danger, unless to risk it is their duty or their pleasure. In that case, they have ceased for the moment to identify themselves with the Body; & this is what happens to all of us in moments of Happiness.

Now if we can transcend this false identification (*with the Body*) unwittingly, can we not do so knowingly (*for Liberation*) ? We can, not only from time to time but once & for all. Indeed, we are always & by nature other than the Body, for while the Body changes continually from Birth to Death, we who seem to be one with it can observe & remember its modifications.

It follows that if, instead of our claiming to be a changeful personality, we could regain our true center, that immutable, conscious Self which observes the Personality, we should at once & for ever be Happy & Peaceful, because we would then know for certain that what affected the Body could not affect our Self.

To find a Peace & Happiness that is beyond every possible circumstance including Death, we must be in a position to discern the Changeless Principle (*the real "I"*) within us. This entails an examination of human experience as a whole. As human beings, we experience 3 States, those of Waking, Dreaming & Deep Dreamless Sleep, in which all our experience is comprised. But it will not be enough to consider these States from the sole standpoint of Waking, as we normally do, for little can be learnt about a whole from the limited standpoint of 1ne of its 3 parts.

Accordingly, we shall consider each State from different points of view: from its own, from that which is common to Waking & Dreaming, & from the 1 (*Turiya – Liberation*) that transcends every State as such. The latter is the standpoint of the real Self in man, the Self which continues unmodified throughout the 3 States, from Birth to Death, & indeed, beyond Birth & Death.

Some selected verses from the Ramana Maharshi disciple Master Nome:

The Truth regarding the Self is that it is of the nature of Being-Consciousness-Bliss, & there is nothing other than the Self. The Self is 1-w/o-a-2<sup>nd</sup>, without anything other. In the *Ribhu Gita*, experience is described as composed of 5 parts: Being, Consciousness, Bliss, Name & Form. The same *Gita* says that the first 3 pertain to Reality, & the last 2 pertain to utter Illusion. The Reality is *Being-Consciousness Bliss*, while that which is Illusion is Name & Form. Illusion signifies something actually nonexistent, something that is not.

What is meant by Name & Form ? Form refers to everything perceived through the Senses. Name refers to all that is Formulated in ideas, anything of a mental character.

To those who are wisely meditating & thus recognizing that the World exists only in the Mind & nowhere else, we often say that the Truth is Formless. This statement pertains to both Name & Form. Everything perceivable & conceivable is not the Self & so such is not the actual Truth.

*Being-Consciousness-Bliss* is said to be Truth. Being is non-objective. It has no Form, is qualityless & attributeless, & *That* which ever is. The Self, *Being* is *Consciousness* but not mere thought-Form & not mere sensation. The Self is Bliss but not a mere mode of Mind or emotion, not something that depends on an outer cause or set of conditions, & not something that happens in Time. The Self is Bliss that is that is simultaneous & identical with *Being*, which the ever-present Consciousness.

NMT (No-Me Teaching) new series 72:

Fine-Tuned Universe 52:

*[In the unreal reflection called the "Universe", a product of an unreal Mind, even there, Infinite Intelligence is evident and inspiring.]*

For: [U] = a Universe

[E] = our Existence

[I] = our Intelligence

The single data-point of our Presence does not allow us to choose between the 2 *Speculations*. On the other hand, we might have effectively “zeroed-down” that “*lo*” – to vanishingly small, which is to effectively to cast a Contra-Positive of the original generic Hypothesis:

$n-[I]-[U] \implies n-[I]-[E]$

But that Conclusion is contradicted by the simple fact of our being here so such a Contra-Positive could NOT hold True. Converting this back to the original again, which must be equivalent, suggests that:

$[I]-[E] \implies [I]-[U]$

is similarly False. But our statements concern Truths rather than Falsehoods, & loosely at that, & yet even this reasoning is suggestive of the disconnect between our single data-point & any Universal conclusion. [*Contra-Positives can be less intuitive, like double-negatives, but they can clarify some vague issues. Our Presence suggesting Life elsewhere “sounds” reasonable. But if we check the Contra-Positive we see that no failure to find Life elsewhere will ever convince US that We do not exist. Therefore, we best be cautious about using our Presence to imply Life elsewhere any further than that it “could happen.” Further examination then must focus on whether necessary conditions in the Universe are hard to come by, & how hard,*]

Bostrom further extends this issue by multiplying our single data-point by an (*even larger*) finite number of other *earthlike* planets in the Universe with *intelligent life*. To consider 1<sup>st</sup> a weakly informative scenario, he conceives of widespread telepathic ability (which some actually attribute to *plants*\*[\[1\]](#) on a cosmic level). Putting out the “call” we hear back, just as *SETI* might by more conventional radio waves: “*yes intelligent life has evolved here.*” The quality of that new information would improve if we could count the Number of planets so responding, or ever able to respond. But once more we are only hearing from the “winners” and not from perfectly *earthlike planets* in vast numbers who may be without Intelligent Life.

On the other hand again, if all telepathic or radio respondents specifically affirm somehow that that their planets are actually *earthlike*, & none of a larger sample replied affirming other planet-types, then more again is learned. With increasing numbers involved in the latter versions, we could begin to Probabilistically rule out *intelligent life evolving on non-earthlike planets*.

### LP Epistemically Illuminated Regions:

When the Philosopher examines *Anthropic Principles* he may specify some conceptual boundaries, or at least some terminology not always included in a Physicist’s discussion. For one thing, the Philosopher seeks to determine in each case an *Epistemically illuminated region* within the possible or conceivable range of some parameter value. For instance, to take a simple example, Temperature. How hot, or how cold must it be. to rule out the possibility of Life as we know it (*which does admit some extremes*) & in what narrower range Intelligent Life (*being of necessarily greater complexity however it is configured*)? In fact, an *Intelligent Life–Permitting* range is usually the only one of immediate interest (evolution of simpler forms could hold promise for the Future, should conditions, like Temperature, also change over Time so as to enter the narrower *Intelligent Life–Permitting* range). But since the former, more immediate & narrow case of *Intelligent Life–Permitting* is a big enough conundrum to bite off & chew for now, *Intelligent Life–Permitting* is actually the default sense in which *Life–Permitting* or *LP* is generally meant.

Then, an *Epistemically illuminated region* in terms of *LP* further specifies the limits of our knowledge & imagination, especially if we admit Silicon-based, Boron-based, Nitrogen-based, & other conceivable but not necessarily feasible modes of Life, along with Carbon-based variations now familiar. Strong arguments tend to rule out all but Carbon-based or C-based Life reaching the complexity of LP as in *Intelligent Life–Permitting*. But these are all issues in setting the confines of an *Epistemically illuminated region* within the range of a given Parameter. One practical detail concerns *LP Physical Constants* that we are already aware of. For familiar C-based Intelligent Life, just what do we observe as some finite local region around actual value of Constant that is observed? Do we see a finite region of possible variance, & finite regions of actual & tolerable variance already observed? For instance, if we see as *LP* the Celsius Temperatures between – 50 to + 50 hypothetically, we might also imagine a wider

possible range of say – 55 to + 60. All numbers being purely hypothetical values, those were chosen for simplicity. Robin Collins, (*theistic*) Philosopher, divides *Anthropic Principles* into 3 broad categories & rules on their viability after considerable philosophical & scientific argument, these being:

(1) Intelligent Design Argument, be it *Theistic*, some more abstract *Deist* principle of Nature, etc., or attributable to *aliens*, Future time-travelers, or VR – and such Design (*for short & to distinguish from less rigorous religious-political uses of the same term*) That Argument is defensible on its own terms (*one cannot simply unilaterally declare a Physicalist Universe & dismiss dissent – although that is the norm rather than the exception throughout Philosophy & Science*).

(2) Ensemble Argument, of a *kazillion universes* (as isolated regions of 1 Infinite or *virtually* so) Universe, or as a *Multi-Verse*. Universes “bubbling off” an M-brane & other exotic *bootstrapping* appear in some models. Cosmogenesis deriving Quantum Fluctuations, Quantum Many-Worlds, or a *serial* sequence of alternating Big-Bangs & Crunches echoing across essentially beginningless & endless Time. Any such *Ensemble* Argument is defensible, however fantastic, because any Long Odds will come home to roost eventually if you bet endlessly. Our 13.7 Billion year Universe may be old enough to support Cosmic & Biological Evolution, or not. But the number of bets taken in any of these *Ensemble Arguments* render Cosmic & Biological Evolution trivial by comparison, to say the least. If a Cray Super-Computer should attempt to electronically “write”, in conventional decimal form, the number of Eons needed to count the *Kazillion–Universes* in such an *Ensemble*, the poor machine could not even scratch out a beginning in a Universe-life-so-far of 13.7 Billion years for instance. The numbers of Universes discussed are so *fantastic* that it may well be *hubris* to take this projection in stride. And yet the same *decry* any admission of Deity, Consciousness, or even Mind as so far, far more *fantastic* as to be rejected out of hand. But so again is it *throughout Philosophy & Science*, with the typical “proof” being: *just look at how dumb & inconsistent are the Fundamentalist Christians*. Is that a complete Argument?

(3) Brute Chance Argument, being the off-handed dismissal of both Design & Ensemble Arguments as needless hypotheses. Something had to happen, & the way things came out is the way things came out, period, Long Odds be damned. These adherents just have to include some great customers for the convenience-store Lottery ticket sales. Robin Collins for one, goes at length to rule Brute Chance or Brute Fact as he calls it. He later argues at length against *Ensembles*, an arduous effort we will only touch base with here. If his narrowing the field of 3 categories to the 1 category of Design should hold water, then one last rhetorical questions remains. What’s more *fantastic*, *aliens*, *Deist-Theist-Consciousness based Design alternatives*, *Time-travelers*, or *Future VR Sim programmers*?

Details to follow soon later on, but suffice it for the moment to say that *Surprisingness* in the Bostrom sense depends for one thing on *Relative Fine-Tuning* or Selection of *LP* parameter values when the allowed Range is *divided* by the entire plausible or possible range. Temperatures in the Universe, for instance, vary enough that it is fair to say that Earth is currently Fine-Tuned in *LP* Temperature as might numerous other Earth-like and possible *LP* planets. So here with Temperature we have *Fine-Tuning* but no great *Surprisingness* in itself. But *Surprisingness* further relies on *compounded probabilities* (like the cheating gambler who will 11 consecutive Lotteries). Temperature *Fine-Tuning* then may play a component role in an immense chain of *compounded probabilities* that is *Surprising* enough to “demand an Explanation (*Design or Ensemble, since Brute Chance is just the denial of that “demand” for Explanation*). Flipping a *Heads*, H on a Coin-Toss is not *Surprising*, being 50%, but the *compounded probabilities* of an Octillion H’s in a row could be found to have the *Surprisingness* on 1 Chance in a *Kazillion* (of course an artificial term for an unthinkable large number).

However, if some other Parameter, let us say *allowable magnetic field* for the sake of discussion, exhibited an *LP* Range that was  $\frac{1}{4}$ <sup>th</sup> of its total possible Range [*none of this hypothetical really makes sense*] then *Surprisingness* drops put right there on the issue of Relative Range even if the actual or Absolute Range happened to seem very small (plus or minus a few *micro-webers* or whatever). This hypothetical Parameter could then be dropped from the *Fine-Tuning* discussion, even as a relatively significant component of *compounded probabilities*, & so it is for ever so many *LP* characteristics we might conjure up in our imagination. But then after all the weeding out of the irrelevant, *compounded probabilities* & *Surprisingness* of *Fine-Tuning* for *LP* Parameters remains remarkable, to say the least.

### *Bland & Restricted Principles of Indifference:*

*Bland Indifference* can describe the “living in denial” categorized within Psychological Compartmentalization, which in the extreme is the *Borderline Psychotic* defense against Cognitive Dissidence or disturbing contradictions encountered in Life. As Nick Bostrum used the terms when discussing his *Sim-Arg*, the *Principle of Bland Indifference* has another *statistical* meaning related to the Conclusion of the Subject in Leslie’s *Gender Scenario* where the Female places her bet with the bigger numbers, *regardless* of other considerations. If a given century involved 5,000 Females (vs. only 3) in the Project, than Odds are, she lives in that century. This allegiance to the numbers, no matter what, is her *Bland Indifference*, so to speak.

Generally, by the *Bland Indifference Principle* we should reason such that if we don't have any Information that indicates that our own particular experiences are any more or less likely than other human-type experiences, then these experiences should be dismissed from the Reference Class in determining our *Credence* about a given Probability [*a neo-Copernican principle*]. furthermore, that *Credence* generally equals the sheer Probability Numbers, if lacking special detailed information.

[That’s why it looked like the *Credence* version of the 3 Bearded Men scenarios looked that same as the earlier *Probability*-based. They were the same. It was a needed *repeat* but only with the *Credence* instead of the *Probability*. Added was the note that New Information could temper the *Credence* or *Belief*, thus distinguishing it from *Probability*. *Credence held more promise for fixing the Adam & Eve paradoxes, which scenario compares to some Anthropic Principle issues.*]

One common retort would be the *Napoleon Case* for instance. No matter how many crazy people think they are Napoleon, Napoleon’s own grounds for thinking he is Napoleon are different, & the existence of those crazy people shouldn’t undercut his self-confidence.

The *Bland Indifference Principle* suggests that if 1 Million crazy people have thought they are Napoleon, *and* if hypothetically Napoleon knows this statistic, then Napoleon himself should only believe he is Napoleon with a *Credence* of 1 in a Million. But to be less “*bland*” in one’s “*indifference*” for Napoleon is to recognize his uniquely special reasons for confidence in his self-identity (*memories, peer agreement, etc.*) & rely not just on *Numbers*.

The whole gamut of *Credence* “re-consideration” arguments included in Bostrom’s monographs can be readily turned around to support Solipsism, Design, & even “re-consideration” of one’s true Non-Dual Identity. Furthermore, within the *Sim-Arg* & *Anthropic Principles* themselves, numerous thought-provoking surprises can tend to awaken the Mind from its diurnal sleep-walk called the WakingState



In any case, Robin Collins speaks similarly in terms of a *Restricted Principle of Indifference* which has the same *egalitarian* democracy of Numbers, all in an acceptable range being deemed equally probable. But if we have other Information (*like Napoleon has*) to prefer certain Numbers or ranges, we can modify our position. Whether it be arguments by Bostrom or Collins, the net result of this or these principle(s) is to display due diligence against Special Pleading, & instead to favor Objectivity & conservative limits. When still making the Argument within these bounds, the Conclusion is all the more convincing. Various other good points are made by Collins (& *of course other authors as well*), just one other for now, being his refutation of blanket *Agnosticism* applied to *Anthropic Principle* issues.

Collins reminds the reader that *Agnosticism* can be claimed when one has “no idea” regarding the Probabilities, & not just obvious ignorance of the precise, specific value of a given Probability [*or because the claim is convenient*]. Both Collins & Bostrom, & others speak in terms of *Credence* & less-than (<) & greater-than (>) inequalities where landslide quantities allow reliable estimation of overwhelming *likelihood* or *un-likelihood*. The general range of Probabilities has to be *well known* as quite vast in these cases. There remains no comfort-zone of *Agnosticism* here. One must pick a side: Design, Ensemble, or Brute Chance. [And to clarify the obvious for the unfamiliar reader: *Ensembles of Kazillions* of Universes are “necessary” for the logical [vs. illogical Brute Chance] *Scientific Realist*. One can only believe super-incredible Coincidence is “coincidence” with a whole lot of *Tries* available.]

[1] *Secret Life of Plants* – from earlier studies, speculations, and claims over recent centuries by Jagdish Chandra Bose, George Washington Carver, and Corentin Louis Kervran, a skeptical retired detective, Grover Cleveland Backster (Cleve Baxter as it is sometimes misspelled) had turned amateur “botanist” when applying his Polygraph equipment to Plants in a small Lab he ran in the suspicious locale of Times Square (*ala* Nikolai Tesla, the “mad scientist” before him) and like Tesla (*not associated with plants but only with Times Square*), Jagdish Chandra Bose, George Washington Carver, and Corentin Louis Kervran, Baxter was “buried” in cynical criticism and laughter. Soviet Scientists did considerably more of this same research, and Japanese research institutes did much more. All of the foregoing named (except Tesla) claimed unassailable evidence that Plants, at some distance, telepathically responded to Human emotions and even thoughts, in their own electrical “emotional” responses, as if responding to the tome (the “vibes”) of those Human emotions and thoughts without necessarily dissecting detailed meaning. Most recent “advances” in this area have Archeologists, ascribing to a few diverse ancient cultures the use of certain Plants to telepathically communicate with “other star systems” and perhaps “other galaxies.” All of this is left without comment for the reader’s perusal if interested, with the disclaimer of any other judgment or opinion here. We have bigger fish to fry here and try (*sometimes unsuccessfully*) out of controversial, incredible topics without direct relevance. Picking other battles and moving on we will try to side-step ESP. Parapsychology. UFO’s, Conspiracy theories, and politics in general. The taint of the Plant story likely deprived (*along with the same racism that greeted Carver*) Jagdish Chandra Bose from a Nobel Prize for his other eminent work. Let’s go one further and dare ourselves to just look at Soviet and US Parapsychology research supporting very unpopular hypotheses that Human thoughts and emotions can, at a distance, affect Petri-dish Cells, Ice crystals, and Minerals. (???)

Some more selected verses from the Ramana Maharshi disciple Master Nome:

In the book, *Who am I ?*, the Maharshi points out this fact regarding the Self. At the commencement of the text, after describing the negation of every kind of mis-identification — starting with the Body, including *Prana* or Life Energy, & proceeding to the Mind & all else — he says, “*The Awareness that remains is of the nature of Being-Consciousness-Bliss.*” That is, it is not individualized, it is not

embodied, & it is not of Name & Form. *That Awareness* is the Formless, attributeless, eternal Truth, & that is the real nature of the Self, which is who you are. It is this that you experience if you deeply Inquire within yourself, "*Who am I ?*"

The *Upanishads*. also speak of the Self as *Sat-ChitAnanda*, *Being-Consciousness-Bliss*. The same Upanishads also refer to it as *Truth-Knowledge-Infinity* [*Satyam Jnanam Anantam – both comparable to Satyam Shiva Sundarum, the True, the Good, the Beautiful*].

*Truth-Knowledge-Infinity*. Truth is what *is*, & Truth is something that *always is*. To find the Truth, look to that which is ever existent, which is something without Birth or Death, Creation or Destruction. When you Inquire within yourself to know Truth, you are looking for that which actually *is*. *Truth*, or *Reality*, is that which *is* & which is *ever-existent* & which must be changelessly so. If it is not ever-existent, it would be true at one time & false at another. And Truth cannot be false at any time. What Truth is, always is. If it would change in the least degree, it would be a "truth" that forms admixtures with what is false. If though, what you find is True, it never mixes with anything else, because of its invariable nature & because there is nothing else for it to mix with, for the Real is, & the unreal is not. The Real will not mix with the unreal. If you apply this Knowledge to yourself in searching for the actual experiential Realization of the Truth within you, you will understand what is meant by "1-w/o-a-2<sup>nd</sup>," "*Non – Duality*," & "*there has never been anything else*." You will understand why the ancients said, "*Brahman alone is*." Brahman means vast Absolute Truth. You will understand why the ancients said "*All this is only Brahman*," "*There is nothing but Brahman*" & so forth.

*Truth-Knowledge-Infinity*. The 1<sup>st</sup> term is Truth, & the 2<sup>nd</sup> is Knowledge. It is a basic, spiritual fact, which can be discerned by anyone who is introspective, that Ignorance alone is the cause of Bondage & its consequent Suffering.

### Essay outside of the NMT (No-Me Teaching) series 30



Some Ramana Maharshi quotes:

The World, like Snake in Rope, thief in a Stump, Mirage in air, has no real existence. Seeming to be, mere appearance, is its nature.

The World that hides the Self is but a Dream. When the phenomenal World is hidden by the Self's bright light, Awareness pure, the Self, abides.

The nature of this Mind-created World, now seen in Dream-light dim, is truly known only in that bright Being-Awareness which transcends the Mind's illusion.

Some assert, "This World before our eyes lacks permanence, 'tis true but it is real while it lasts." We deny it saying, "Permanence is a criterion of Reality."

Some argue, "Though divisible & split up into parts, the World we know so well, how could it be unreal?" We refute it, saying, "Wholeness too is a criterion of Reality."

The Wise can no how deem as real a World divided & destroyed by Time's wheel. Whole, eternal, perfect, ever-shining & transcending Time & Space, such is the nature of Reality.

Only mad folk perplexed because they deem the false World to be real find joy in this illusion. The truly Wise find joy in nothing but Awareness which is Being.

What is the Self's self-transformation as the World ? A twist of *straw* appearing as a *snake* ? Look hard, you see no *snake* at all. There was no Transformation, no Creation, none, no World at all.

Did the Self lapse from its own wholeness as Being, you ask, "How else did this World come to be ?" It came from Ignorance false. The Self can never suffer any change at any time.

Vast, whole, immutable, the Self reflected in the Mind's distorting mirror may appear to move. Know that it is the *image* moving, the true Self never moves or changes.

How can the dark, delusive sense of separateness affect the Self which is Non-Dual? It is the Mind's divisive vision which sees difference. Awareness knows no separateness at all.

Those who forget the harm the false World there before us does, & cling to it as real & comfortable, mistake, alas, a floating *bear* for a *boat* only to be crushed & drowned in the Sea of Birth.

### **NMT (No-Me Teaching) 73:**



Some Ramana Maharshi quotes:

Know that these countless things are pictures in a Dream & none is real apart from the beholder. Shun this phantom World of names & forms & dwell in the pure, blissful being of Awareness.

One forgets the Self & thinks the Body is oneself & goes through innumerable Births & in the end remembers & remains the Self. Know this is only like awaking from a Dream wherein one has wandered all over the World.

Destroying through Discrimination the basic error that I am the Body, an object, & rejecting it & the World as mere *mirages* false, the Awareness that surviving shines alone as Being, That am I.

When one now deeming oneself the Mind & wandering lost amid phenomena, wakes up from this Dream-spectacle & reemerges in the Self & stands as *That*, this is the inwardness of Yoga true.

The Universe out there appears when scanned. But when not scanned, it disappears. Turning away from this, search keenly for the Self within the heart, & think no more of birth.

Seen through the eye of our true Being which is Awareness pure, Supreme, what we call “Birth” is but the folly of thinking that one is the Body which forms a poor part of this entirely false phenomenal World.

Until the Snake-illusion goes, its ground, the real Rope, will not be recognized. Until the World of false phenomena disappears, the Self, its ground, will not shine clear.

Based on the Teachings of a great Sage:

The Waking-state is commonly held to consist of thinking & feeling in the presence of tangible objects. Tangible objects are perceived through the 5 organs of Sensory Perception. These organs we shall call collectively the bodily Senses.

The Dream-state, from the standpoint of the Waking, consists only of thinking & feeling. But the Dreamer has no idea that he is dreaming, for according to his experience, tangible objects are also perceived. Thus the Dream-state is definable in exactly the same terms as the Waking.

When we compare the 2 states, each being viewed from its own standpoint, no difference can be found. A difference appears, however, when we consider Dreams from the standpoint of Waking, according to which Waking alone is a real experience. On Waking, we know that the Dream-world, together with the Dream-Body whose Senses perceived it, were products of the Mind. The question then arises whether the Waking-man's thoughts & the Dreamer's whole experience are not equivalent.

Thinking is supposed to differ from Dreaming on several scores, notwithstanding our knowledge that both are mental. First, Dreams are said to derive, & not to be distinct, from Waking experience. If so, this would apply equally to the thoughts that occur in the Waking-state.

Second, some Dreams are said to derive from a latent store of impressions which contemporary Psychology calls the Subconscious Mind. Granting the existence of a Subconscious Mind, so do some thoughts.

Third, the Dream-Body & the Dream-Mind are said to do or think things the Waking-Body & the Waking-Mind cannot. This is true in respect of bodies but not in respect of thoughts. I can imagine, as I may Dream, that my Body is flying. I can imagine that I meet & talk with the dead or with people unknown to me in my Waking experience; & that these are events in this or in other Worlds & in this or in other eras, just as I may Dream that they are. Moreover, I can imagine, as I may Dream, that my Body is in another condition of health & age, or that my Mind is differently disposed in one way or another.

Fourth, while thinking in the Waking-state may appear at times to be deliberate & at others involuntary, Dreaming, from the waiter's standpoint, must always appear to be involuntary. This is a confusion, for if the Dream-state is entered involuntarily, so is the Waking-state. But in Dreaming as well as in Waking, we may seem to choose our thoughts.

Fifth, it is supposed that events occurring in Dreams would occupy less time than similar events if they occurred in Waking experience. This is to equate the standard of Time in our Perception of tangible objects to that in our thinking about them when there. From the

standpoint of Consciousness, what is not now its Object does not now exist. Subconscious Mind can only be regarded as a contradiction in terms.

Some selected verses from the Ramana Maharshi disciple Master Nome:

As long as there is the notion of "I", there will be the conception of "this." Between "I" & "this," all Illusion spreads out. How do you determine "this", whatever "this" is ? You determine "this" by the position of "I". Know yourself as you are. What you are is *Invariable*. All of the time, there is the sense of Existence & the intuitive knowledge of it. What, though, do you attribute to that Existence ? What is superimposed upon it ? How is that Existence Misidentified & keeps changing ? In Ignorance, one does not notice that Existence & so one takes the changeful Form to be the unchanging Reality. True Self-Inquiry clears that up. Without bringing any new attainment, or producing something, which would then decay & perish, Self-Inquiry reveals what is Real.

What is Real ever is, & what is unreal never is. The great, deep *Silence* of the Maharshi, & in ancient times, of Dakshinamurti, is a revelation of just that — "the Reality ever is." If we need to explain more: "The unreal never is." The Silence is indicative, in an overpowering way—overpowering because there is nothing other than it—that there is nothing than it & that there is just one solitary Kaivalyam [aloneness], just one Existence, just one Brahman, or the Real Self.

Ideas that "take you out of Meditation" do not "come back", but rather you conjure them up maintain them. You can also take *them* [*the "Meditation-derailing" ideas*] down. You lend *them* their reality. Otherwise, not only would they be of no effect, but they would cease to exist for you. Binding, delusive thoughts would not only not matter, they would cease to exist, if the Mis-identification, which prompted such bewildered ways of thinking, would cease to exist.

If you Mis-identify, you become accustomed to a certain pattern of thinking, a certain tendency, or *Vasana* [*karmic residual Tendency*]. If you dis-identify, having cut off the root, where will the rest of the *vasana*-plant be ? If there is no *seed*, there is no *sprout*. If you take away its *birthplace*, it [*Vasana – karmic residual Tendency*] will not *grow*.

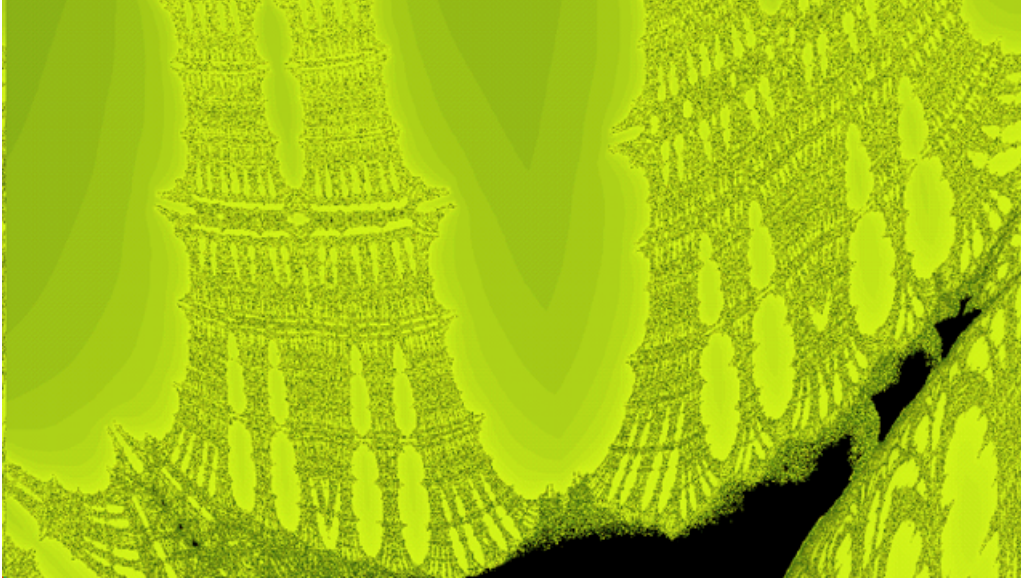
What the Maharshi is talking about when he talks about the *Pearl Diver* who must *Dive Deep*, down to the *root*, in the *Sea*, is to go deep into your Self. Find what you are Mis-identifying with, & Inquire to see if that is *Who you really are*. When you are reading the scriptures, old texts, & sayings of the Maharshi—some source of deep Wisdom—your Mind is lifted out of all of that, is it not ? Is it just a change of superficial thought or does something else occur ?

Something deeper than just a change of superficial thought occurs. Look in & at the Self, looking as the Self. So, you are looking to the Self, or as the Self or both. There is a depth regarding the nature of your Identity. Later, *something* [*a Vasana – karmic residual*



*Tendency*] intervenes. It is not given to you. You conjure it up. It is not by accident. See what it is that you conjure up. Trace it to its root. Dissolve the root by Knowledge. It is not merely your Body becoming active or going about your daily affairs that causes Ignorance. However, the idea that you *have daily affairs* [*& a Body*] might be worthwhile questioning, because the "I" that has daily affairs & the "I" you are finding when you are reading *Ribhu Gita* or reading the Maharshi or reading some other Text or Scripture are not the same "I" are they? Yet, there is only One of you. You are not a plurality. Determine *What you are*.

### NMT (No-Me Teaching) 74:



Some Ramana Maharshi quotes:

Pure Being, our Self-nature, That alone exists eternally. Apart from That, all objects we perceive are clusters of illusive appearances that come & go, while *That*, unmoving & unchanged, abides the same forever.

Ignorance will not be eradicated except in those who, through the power of Self-Inquiry conducted assiduously within the heart, have attained the victorious absolute vision in which the whole panoply of manifestation is transcended, being seen as a mere Cinema show.

The infinite variety of false & treacherous modes of existence are merely brightly colored images appearing as if in a Mirror. We must realize that the false & treacherous identification of the "I" with the Body is the seed from which these appearances arise to ensnare us, & we must reject it with disdain.

That which is spoken of as the Life of life itself is the true Life; That other "life" is merely the Body. That illusory knowledge mediated by the Senses is nothing but Delusion. The pure Consciousness that underlies it alone is true consciousness.

So long as one retains a trace of Individuality, one is a seeker still, & not a true seer effort free, even though one's penance & one's powers may be wonderful indeed.

Based on the Teachings of a great Sage:

We require no more time to think of any particular event in the Waking state than we do to Dream of it. But if we can thus divide the Waking-state into thinking & the Perception of tangible objects, we must apply the same distinction to the Dream-state, for to the Dreaming subject, his experience is also one of Waking, divisible in the same manner, with 2 distinct standards of time. Thus, there is no necessary variance between thinking & Dreaming as regards our experience of Time.

These considerations have helped to establish the equivalence of thinking & Dreaming: both are states of mental activity. If any difference in detail can be discovered, it is no more than the difference between one mode of thought & another. We have seen that thinking, feeling & the Perception of tangible objects are activities common both to Waking & Dreaming experience, each being viewed from its own standpoint.

But on entering the Waking-state, a Dream is found to have been a mental product in every one of its aspects; & yet to the Dreamer the so-called Dream-state was one of Waking. What reasons have we to suppose that the present Waking-state is anything but a mental product, just like a Dream ?

Tangible objects have no independent existence. They exist as notions in the perceiver's Mind; & thus between Mind & Matter the distinction is unreal, as it is also between the thought & the Perception of a tangible object. To be awake has no meaning & there is no Waking-state: it is all a Dream. But a Dream, so called only from the standpoint of an inexistent Waking-state, is also a misnomer.

Look at Dreaming & Waking from the vantage point of the single, immutable, & conscious Self which pervades & illuminates all our objective experience. There being no essential difference between one state of objective experience & another, one term serves equally to describe all states in which the Mind is active.

Waking & Dreaming are states of mental activity, whose characteristic is the presence of a knower & a known, or a thinker & a thought, the one being conscious of the other. Mental activity is therefore to be defined as the state of Duality, the Duality of *Subject & Object*, *Seer & Seen*.

Some selected verses from the Ramana Maharshi disciple Master Nome:

Observing Life & Death, those who desire to be free of Death should seek the immortality of the Self, using that same desire be free of Death to find Liberation. Find clarity regarding the desire to endure, & thus turn this innate desire into the desire for Self-Realization. This Realization alone can fulfill that innate desire. Those who perceive mortality, feel the urge to find something that does not die. They recognize that everything in the World is perishable. Therefore what they seek must be found within in a way that transcends what is physical. They see that it is futile to be attached to that which



is only going to pass away sooner or later, so seek spirituality for immortality. This immortality is to be found in the Self. Abidance as the Self is Knowledge of the Self. An Inquiry into the knowledge of Immortality reveals that Bliss & Immortality are the same & that both are realizable by Knowledge.

As a result of comprehending the Non-Dual Teaching, one is liberated from the illusory connection to the Body & what is mortal. The fusion of the desire for Happiness & the desire to exist results in one being endowed with a singular focus upon Self-Realization.

This enables one to practice the Inquiry to know the Self with the power of undistracted Fullness & Perfection, the unceasing Bliss, reside in That which neither rises nor sets, which neither begins nor ceases. The experience of Happiness is connected with the desire for Eternity.

No one desires a Happiness that will cease. Rather, the desire is for Happiness that will not cease & is forever. The desire for Immortality is as strong as the desire for Happiness. The 2 are inextricably woven together. Just as no one wishes to be unhappy, so no one wishes to cease to exist, though one may wish objective appearances, such as the Senses, the Body, & the Thoughts to cease. All with to continue forever. This is an intuition of the true nature of Existence.

The desire to exist cannot be fulfilled externally in bodily forms. The true state of Being, when it is unrealized & delusion is present, manifests as the desire for this or that to last. Realized, the Self itself is the un-born & the un-dying. The Self abides in the state of imperturbable Peace, completely detached & non-dependent on anything else. The Self is transcendent of the entire Universe for all Time. The desire to endure springs from the deepest & it is fulfilled solely by realizing the deepest, which is the eternal Existence of the Self.

### NMT (No-Me Teaching) 75:



Buddha [from *buddhi* Discriminating Intellect] stands for Enlightenment & Meditation

Some Ramana Maharshi quotes:

Unless, by one means or another, Mind dies out & certitude from true Self-recognition comes, the knowledge which mere learning brings is like the horse's horn unreal.

When Ego ends, then one becomes a devotee true; when Ego ends, one becomes a knower too; when Ego ends one becomes Being supreme. When Ego ends, Grace fills all Space.

Since every vice springs from the false pleasures of swerving from the Self, the plentitude of virtue is the perfect Peace of pure Awareness following the end of the Ego which is by such false pleasures fed.

When the Ego-life dissolves & dies in Silence, then one lives the Life Supreme of Pure Awareness. When the false Ego, dream-like, fades into its source, the true Self rises of its own accord.

Great Knowers recognize no other Bondage than the rising movements of the Mind & they find true release nowhere but in the total death, leaving no trace behind, of every movement of the Mind.

The false Dream ends when we wake up. Even so, the Ego dies when the Sun, the true I, rises. Ego's destruction by strong Self-inquiry is what is known as Self-attainment.

Only for those free from all sense of Doership the bliss of tranquil peace shines pure within. For the Ego proud is the sole evil seed whence spring all known calamities.

Whether one is or one is not engaged in work, one gains the state of non-action only when the Ego with its proud delusion "I am the doer" has died & disappeared.

The bright Awareness, our true Being, is the sole Truth the Heart should cherish. The triads we perceive should be despised & driven away as dreams created by the treacherous mind.

Beside the Self nothing in truth exists. But then the deep Delusion that the Body is oneself makes one let go the solid, non-dual Bliss of Immortality & fall into Birth & Death.

Based on the Teachings of a great Sage:

Deep Dreamless Sleep may best be defined as that state in which the seeming duality of subject & object has disappeared. Its negative characteristic is the absence of mental activity, a term that includes thinking, feeling, & Sensory Perception. From its own standpoint, however, Dreamless sleep must be positive, for we cannot experience mere negation: & then the absence of mental activity is not its true characteristic. It follows that when we talk of Deep Dreamless Sleep, of the absence of mental activity, & say upon Waking that we slept soundly & knew nothing, we are viewing it solely from the standpoint of duality, by comparison with which sleep is a state of not-knowing.

It follows, moreover, that none of the positive terms that apply to our Waking & Dreaming experience can be applied literally to our experience of Deep Dreamless Sleep. There are,

nevertheless, three positive aspects of Deep Dreamless Sleep, the knowledge of which will enable us to recognize its true nature.

The first relevant aspect of Deep Dreamless Sleep appears plainly from the fact that we do not cease to exist when asleep, though all objective, individual experience has vanished. It must be this: profound Deep Dreamless Sleep, in itself, is the state of Unconditioned Being. In Dreamless sleep there remains a principle transcending qualities or accidents, these pertaining to *objectivity*.

The second relevant aspect of Deep Dreamless Sleep follows from the fact that on Waking \ve are conscious of having slept soundly, though absence as such can never be experienced. It must be this: profound Deep Dreamless Sleep, in itself, is the state of Non-Duality. The principle of Consciousness remains. If I place a pen in the palm of my hand & ask someone to tell me what he sees, he will answer that he sees a pen. Suppose now that I put the pen down & again ask him what he sees. In 9 cases out of 10, he will answer, "Nothing", when in fact he sees the palm of my hand. So is it with Deep Dreamless Sleep.

One seems to assume the duality of a conscious subject & its object. The third relevant aspect of Deep Dreamless Sleep is proven by the confidence with which we look forward to the enjoyment associated with sound Deep Dreamless Sleep; & also by the feeling of an actual deprivation when we suffer from insomnia. It must be this: profound Deep Dreamless Sleep, from its own standpoint, is the state of Self-contentment. When desire & the objects of desire have vanished with the cessation of mental activity, what remains is the positive import of desirelessness.

Some selected verses from the Ramana Maharshi disciple Master Nome:

Immortality is complete Happiness, for the essence of both is the same, & only that which is unending is complete. The transitory is not complete, & that which is Suffering is not Eternal. The Realization of the Self is blissful Immortality. It is Abidance in & as That which has no beginning or end. The desire for Happiness & Immortality are the same. They come from the same intuition of Truth of the Self. Only Abidance as the Self, which is the Reality, fulfills both.

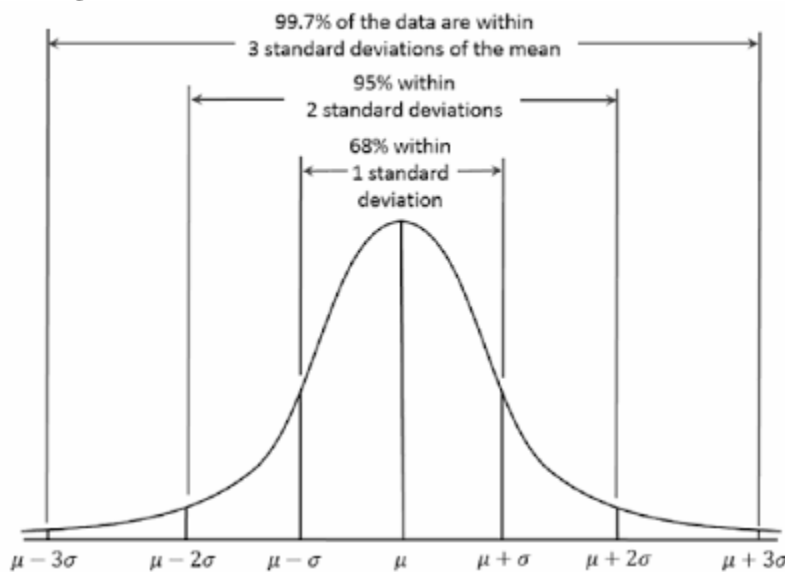
The Self is That which has no beginning or end & is That which is Real or truly existent. The Self is changeless. Whatever has a beginning or a change & an end is unreal. The "being unreal" may be understood as being utterly non-existent, or as the Existent entirely mis-perceived. To experience blissful Immortality, one must realize the Existence of the Self as it really is; one must abide as the beginningless & endless, as the changeless. The Knowledge of the Self is the Knowledge of the Eternal, the unchanging, & the completely blissful. It is the Knowledge of Reality. This is the only true Perception. To see anything else is to see the non-existent. That is Ignorance. Ignorance is composed of assumptions & superimpositions.

It is the non-perception of Reality & the mis-perception of Reality. That displays itself as the non-seeing of Real, Non-Dual Being & the hallucination of Duality or Multiplicity. The knowing of anything, be it gross (physical) or subtle (mental, etc.), without the Knowledge of the Self, is simply diversified Ignorance, or diversified Illusion. In the Knowledge of Reality of the Self, there remains neither Multiplicity nor Duality, nor anything else.

One Formless Existence is with no differentiation whatsoever. One Formless Existence appears as if it were all this multiplicity. All the multiplicity is only the one Formless Existence imagined as such.

To realize the Truth, for the Truth to be Self-revealed, one should abandon Ignorance, multiplicity, the transitory, & the illusion of form, & abide as the Formless, which is Real, Non-Dual, & ever-existent. This Abidance is Knowledge. The destruction of Illusion means the destruction of Ignorance regarding the Self, or the destruction of mis-identification. Such is the destruction of Suffering & the end of Death. This is blissful Immortality. It is simply the vanquishing of Ignorance. By the Truth being revealed within, mis-identifications, or superimpositions are destroyed. By the destruction of mis-identifications, or superimpositions, Truth is revealed within.

### NMT (No-Me Teaching) 77:



Some Ramana Maharshi quotes:

If without wasting time one starts & keeps up steady Self-inquiry, one's life becomes at once ennobled, one is no more this wretched Body & there wells up within one's heart a sea of Bliss Supreme.

Oh mind, you wander far in search of Bliss not knowing your Natural State of Freedom. Your home of infinite Bliss you will regain if only you go back the way you came.

After we have renounced whatever can be renounced, That which abides, & cannot be renounced, is True Being shining in the Heart, the fount, the flood of Bliss.

A woman with a necklace round her neck imagines it is lost, & After long search elsewhere touches her own neck & there finds it; even so, the Self is here within. Probe for it there & find it.

Our Real Being, the Sun that never can see the Darkness of Illusion, knows no trace of pain or suffering. Misery is what one brings upon oneself by fondly thinking that one is the Body, not the Self.

There never is non-being for the Self which is Awareness pure. When relative knowledge ends, when false, conceptual duality is no more, the Self whose Being is Awareness does not cease to be.

When the false notion "I am the Body" dies, what abides is what's worth having, the vast, bright, silent Void, the Self. Why is it so ? Because in Truth the only state free from all pain & all desire is pure Self-Being.

Bliss is the very nature of the Self. The Self is the infinitude of Bliss. All Being is but Bliss. Knowing this firmly, in the Self abide enjoying Bliss for ever. .

Based on the Teachings of a great Sage:

Even if for argument's sake we admitted the latent existence of *thought* & the continued manifestation of a Waking-Body in profound Deep Dreamless Sleep, the fact remains that in order to be conscious of Sensations affecting the Waking-Body, we must already be awake.

Mental action is not continuous. Each Thought, Feeling or Sensory Perception has a beginning & an end. It follows that between 1 conscious mentation & another there is an Interval. From the Dualistic point of view, the Interval will appear to be infinitesimally brief.

But in itself, the Interval transcends the notion of Time, Time being experienced only when there is mental activity. Here there is none & so it normally escapes our attention. If we try to think of it, the Interval will appear as a state of not-knowing. Now this periodic suspension of mental activity is identical with Deep Dreamless Sleep, which we thus experience at every other moment, so to say, in the midst of Waking & Dreaming

experience. Non-Duality continues as the background of Duality. It may be compared to the "paper" on which "words" are printed.

Fainting-fits, catalepsy, total anaesthesia, trances in which thought subsides, & the sort of absent-mindedness resemble Deep Dreamless Sleep. That Deep Dreamless Sleep is of short duration relative to the whole period of rest. It lasts normally from 1 to 3 hours; in the remaining period, *objectivity* is often present in one form or another. It should go without saying that this reference to the duration of Deep Dreamless Sleep is valid only from the empirical [*apparent*] standpoint: it has no meaning from the metaphysical [*theoretical*] standpoint.

Trances in which Mind is active, where visions, for example, are seen, or voices heard, no matter of what nature, & whether or not when asked what thoughts we are having, we can only say, "I wasn't thinking of anything", are similarly characterized by the absence of Duality. All these are identical with profound Deep Dreamless Sleep & the Interval between 2 thoughts. Any apparent difference pertains solely to the state of Mind which preceded or followed them.

Some selected verses from the Ramana Maharshi disciple Master Nome:

You fall asleep, & the body and the senses are not your concern. You still exist, but the body & senses are not your concern. Whoever was existing in Deep Dreamless Sleep is the same one who exists now. Why not become asleep while awake ? In other words, identify with *That* which exists still in Deep Dreamless Sleep, unaffected by the pain ? Your body still has the pain when you are asleep, only your Mind is not attached to it. Sleep is not necessarily an anesthetic, in the sense that it would dull the pain. It is just not in your Mind.

There is no memory of it. If you are deep asleep, memory disappears. You are not only liberated from the body & the senses, you are relieved of your memory, as well. Why not have that state even while awake ? The one who is without memory, without time, without the body, without the senses, unafflicted by any of that, & quite peaceful in himself is the same one that dwells in you now. You need to know him. For that purpose, there is Self-Inquiry. It dissolves the obsession with the body, the senses, the memory, & everything else that people imagine gives them so much trouble. Inquire to know your Self, your real Existence, & you will not be obsessed with anything. You will be at ease.

Direct experience means without an intermediary. It is not experience that comes from outside. Indeed, for one who is inquiring there comes the understanding that nothing comes from the outside.

Calculus for Yogis, part 15:

### some Probability Calculus:

As in Quantum Mechanical Probabilities, we see Exponential with both Real & Imaginary arguments playing a role in ordinary probabilities such as found in the Gaussian Integral:

$$f(t) = 1/2\pi i \int_{-\infty}^{+\infty} f(x) e^{st} dx, \text{ taken from } -\infty \text{ to } +\infty$$

Furthermore the pattern of an integral of a product is seen in the Fourier transform of that Gaussian Integral:

$$F(s) = \int_{-\infty}^{+\infty} f(t) e^{-st} dt, \text{ taken from } -\infty \text{ to } +\infty$$

When  $x^2$  appears in the argument of the exponential, there is a surprising appearance of other Transcendental numbers such as  $\pi$ ,. [*Another Transcendental number often comes in, one to be soon introduced.*]

$$\sqrt{\pi} = \int_{-\infty}^{+\infty} \exp(-x^2) dx, \text{ taken from } -\infty \text{ to } +\infty$$

One integral of this type is the easiest of the so-called normal distribution functions, namely the Standard Normal Distribution function:

$$\phi(x) = 1/\sqrt{2\pi} \exp(-1/2 x^2)$$

More generally, the Normal [*Bell Curve*] Distribution function appears as:

$$f(x; \mu, \sigma^2) = 1/\sigma\sqrt{2\pi} \exp[-(x-\mu/\sigma\sqrt{2})^2] \quad \text{with mean [average]} \mu$$

& "Standard Deviation" [*square root of Variance*]  $\sigma$ .

This Standard Deviation  $\sigma$  is such that outside of 0/3%, virtually all of the probable outcomes in a normal probability distribution are within 3 standard deviations. In fact 95% are within 2 standard deviations, and more than two thirds of within one standard deviation. Among other things a standard deviation is the distance from the central peak to the point where there is an Inflection Point of the rapidly downward falling Bell curve, as it switches from Convex Upward to Concave Upward and begins a slower Exponential decline.

When Exponentials with imaginary arguments come in, various wondrous relationships occur for Exponentials, relationships that are staggeringly simple and yet profound, and not ordinarily predictable or explainable.

$$e^{i\pi} = -1 \qquad e^{i\pi/2} = i$$

Gaussian Integrals with Imaginary Exponentials also describe Probabilities, as in:

$$f(x) = 1/2\pi i \int f(x) e^{-itx} dx, \text{ taken from } -\infty \text{ to } \infty$$

The [variable changing] Fourier Transform of Normal density  $f$ , mean  $\mu$  & Std Dev  $\sigma$

$$F(t) = \int f(x) e^{-itx} dx, \text{ taken from } -\infty \text{ to } \infty$$

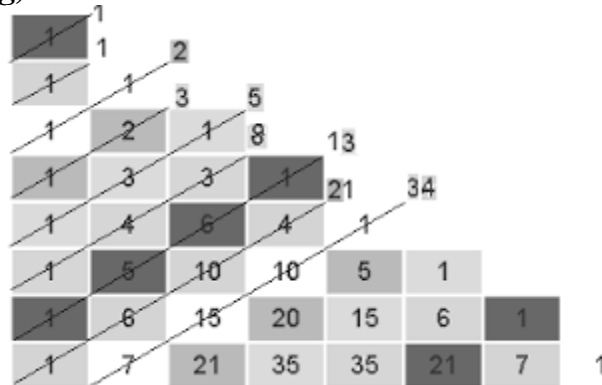
$$= e^{-i\mu t} \exp(-1/2(\sigma t)^2)$$

The Normal Curve Probability Density function comes back into Quantum Mechanics models where the wave packets,  $\phi(p)$  compose:  $\psi(x)$  as an Integral over possible modes –  $\infty \Rightarrow \infty$ , in the manner of a Fourier Transform:

$$\psi(x) = 1/\sqrt{h} \int \phi(p) e^{ipx/h} dp$$

In Quantum Mechanics this "change of variables" from Distance Space to & from Momentum Space, making  $x$  &  $p$  conjugate variables as appearing in the Heisenberg Uncertainty Principal.

### NMT (No-Me Teaching) 78:



Some Ramana Maharshi quotes:

The Self, the home of blissful Awareness, is an Ocean vast of Peace serene. And he whose Mind turns inward & dives deep within it, gains the infinite Treasure of its Grace.

The darkness of Illusion never touches the Seer who knows his true identity as Awareness pure, vast as the Sky, bright as the Sun. Only the blind who think they are Bodies suffer from dark Ignorance.



That Heart which truly knows the Self is full of Love whence Bliss Supreme wells up for ever.

With Mind turned inward, drown the World in the great Void, dispel Illusion. Beholding then the Void as Void, destroy the Void by drowning it in the deep Ocean of Self-Awareness.

Not in one single thing on earth can Happiness be found. How could the Mind delude itself & think that Happiness can be derived from objects in this World ?  
Perfect discernment, born of clear awakening, arises free from doubt. & pure of all bondage, where there is no propelling power towards delusive Objects, once the division is made between the Real Natures of the Seer & what is Seen.

Transcending every visible object of Sense, fixing the Mind on pure Being, the totality of Bliss, with right intentness within & without, pass the time.  
The motion of enticement to Sensual objects is the cause of World-bondage, through Attachment to what is other than Self.

Based on the Teachings of a great Sage:

As human beings, we experience 3 States, Waking, Dreaming & Deep Dreamless Sleep. The first 2 [*Waking & Dreaming*] are states of mental activity, characterized by the Duality of a conscious *subject* & its *object*. The 3<sup>rd</sup> [Deep Dreamless Sleep] is a State of Non-Duality, characterized by the absence of *objective* experience & the continued presence of the Real Self, which may be described as Absolute Being, the Principle of Consciousness, & Peace. The Real Self remains without modification in all 3 States [Waking, Dreaming & Deep Dreamless Sleep] but is beclouded, like the Sun, when Thoughts, Feelings & Sensory Perceptions occur.

The Real Self is not then directly apprehended, but is *indirectly* experienced through the sense of Personal existence, the consciousness of objects, whether these appear to be physical or mental, & desire, whose ultimate aim is always Desirelessness, that is to say, Unconditioned Peace.

These matters will be examined in the third & fourth parts of this book. Meantime, we must consider the nature of *objective* experience, that is to say, of Waking & Dreaming experience. They are "prophetic", belong to the domain of Duality & are therefore to be classed with other states of Duality.

*Objective* experience is a blend of Thinking & Feeling. The nature of Feeling cannot be understood until Thought as such has been fully analyzed. By a Thought as such, is meant the formal product of cognition, whether Voluntary or Involuntary. Cognition is either

Introversive or Extroversive, that is to say, Subjective or Objective. Pure Introversion takes us immediately beyond mentation. This is because a Thought & its Object, whatever that Object may be, are inseparably One.

If, for example, we turn our attention towards Absolute Existence, which is the Real Self, *objectivity* vanishes & the Thought merges in Non-Duality. And on the other hand, if our attention is turned towards Sensory *objects*, the awareness of these *objects* constitutes

It is with this kind of Thought that we are at present concerned. Thought is the name we give to the apparent objectification of Consciousness. We speak of Thoughts as though they were real entities, since plain men regard them as such. Abstract Thought & Generalization are linked to Sensory Perception, for in order to attain Abstraction or Generalization [4<sup>th</sup> *Skandha*], we must consider Particulars [3<sup>rd</sup> *Skandha*]; & the actual Thought [5<sup>th</sup> *Skandha*] that results is always in terms of the Senses [2<sup>nd</sup> *Skandha*], no matter how Abstract that Thought may be or by what intuition it may have been arrived at.

As an example, "man" is used denote the characteristics of the human state. But no sooner is the word apprehended than some kind of visual representation appears, however vaguely, before the Mind's eye. Similarly, all Abstract notions, whether they refer to qualities, numbers, relations, or concepts, require the support of some object of Sensory Perception, even if it be only a symbol such as a cipher ["number", not only zero] or a sound. Abstract Thoughts & Generalizations are therefore the objects of consciousness. With some people, the reaction may not be Visual, but in any case it is Sensory.

Some selected verses from the Ramana Maharshi disciple Master Nome:

You have been inquiring into the Illusion for long time. It is about time to inquire into Truth. Everyone has already made a thorough exploration of the unreal. It is not necessary to do more of that. Inquire into Truth. Start with your own essential Existence. Find out what is true about your *Being*. Do not halt your inquiry at *things* that are transient. Physical sensations are transient. Look for Truth more deeply. Your own Body is transient. No cell in that Body has the meaning of your Life or has the Truth of your Existence contained in it. Set the Body aside as your definition, & try to find out the real Source, or Essence, of your Existence. The more deeply you proceed in this way, the more satisfied you will be. Find your Self, & it is the perfect fullness, which is something no *object* could ever give you. No *object* can give you what is actually yours.

Return to the basic Teaching that commences Self-Inquiry. You will find it at the very beginning of the Maharshi's book, *Who Am I ?* Start with the basic question, "*Where is Happiness ?*" Inquire, "*What is the source of Happiness ?*" Every being is looking for Happiness, the deep sense of satisfaction, all the time through innumerable varieties of experience.

The Maharshi points out that the deepest sense of Happiness is felt in the state of Deep Dreamless Sleep in which there are no *objects*, no Senses, no thoughts — not even thoughts about all that which has just disappeared & not even a thought about yourself. Yet, you are happiest then. You are at Peace then. He goes on to describe *That* which existed in a state of Deep Dreamless Sleep as existing right now for you, while you are in the Waking State. The Existence is the same. Something else has been added. That addition has subtracted from your Happiness. So subtract, or negate, that limitation. Become keenly aware of your own Existence as it really is. That is the perfect Fullness.

### Calculus for Yogis, part 16:

some other Mathematical wonder items:

Autonomic numbers:  $76^2 = 5776$

$$25^2 = 625 \quad 25^2 = 390625$$

$$1/81 = \frac{0.0123456789}{0.0123456789} = 0.0123456789 \ 0123456789 \ 0123456789 \ 0123456789 \dots$$

Take any three successive Integers:  $n, n+1, n+2$

Add the digits to a Sum;

Add digits of the Sum to a new Sum & repeat the process.

Always end up with "6".

The previously seen Factorials [*on polynomial series*] like  $n!$  grow very fast, even faster than Exponentials whose argument is positive and greater than 1 which, which in turn grow faster than most other functions. There is one well-known approximate form for the Exponential in terms of Logarithms called the Stirling formula:

$$\ln n! = n \ln n - n + \dots$$

Another function yielding exponentials is the "gamma" function, given in a number of ways such as:

$$\Gamma(n) = (n-1)!$$

$$\Gamma(z) = \int_0^\infty x^{z-1} e^{-x} dx, \text{ taken from } -\infty \text{ to } \infty$$

$$\Gamma(1/b) / b a^{1/b} = \int_0^\infty \exp(-ax^b) dx, \text{ taken from } 0 \text{ to } \infty$$

Another instance, out of many, in which Factorials crop up is in elementary Probability. The number of ways of arranging  $n$  things, called the Permutation of  $n$  things, which is given by:

$$P(n) = n!$$

Taking subsets within that group & individually counting various arrangements of those subsets is called Combination of  $n$  things, taken  $m$  at a time; and this is given by:

$$C(n) = n!/(n! - m!) m !$$

A common abbreviation for that expression is:  $\binom{n}{m}$

Squares, Cubes etc. of "Binomials" [like  $(x + y)$ ] will yield Polynomials whose Coefficients are given by such Combinations. For example, in:

$$(x + y)^2 = x^2 + 2xy + y^2$$

the middle: coefficient 2 trivially gives a Combination of 2 things taken 1 at a time, whereas the understood Coefficient 1 before the first & last terms of such Polynomials gives a Combination of  $n$  [2] things taken 1 at a time, & taken  $n$  [2] at a time.

More illustrative is the Cube of a Binomial:

$$(x + y)^3 = x^3 + 3x^2y + 3xy^2 + y^3$$

wherein the 3 that appears in the 2<sup>nd</sup> & 3<sup>rd</sup> term give the number [3] of combinations of 3 things taken 1 at a time, & then again 3 things taken 2 at a time:

$$(x + y)^4 = x^4 + 4x^3y + 6x^2y^2 + 4xy^3 + y^4$$

In the Binomial taken to the 4<sup>th</sup> power, the Coefficients 4 appearing twice are Combinations of 4 things taken 1 at a time & 4 things taken 3 at a time. The middle term 6 is a combination of 4 things taken 2 at a time.

Curiously these Coefficients [& Combinations] can be generated in what is called Pascal's Triangle. In Pascal's Triangle the Apex is a 1 & the next row has 1 & then 1 again, juxtaposed. Thereafter, any given term in the middle is formed by the addition of the term to the upper left asses to that in the upper right. Each row again begins & ends with 1, generating the Pascal's Triangle in this way:

			1		1		
		1		2		1	
	1		3		3		1
	1	4		6		4	1
1	5		10		10	5	1
1	6	15		20		15	6
							1

It turns out that the entries are also the Combinations which can be used it again in Probability, or as the Coefficients in binomials raised to various powers, with the initial First Row [1] trivially describing the Zeroth Order Binomial [  $(x + y)^0 = 1$  ] & the 1 Combination of 1 things taken 0 or 1 at a time. Almost as trivial is the next "First" row for the First Order Binomial  $(x + y)^1$  & the Combination of 2 things taken 1 at a time, & taken 2 at a time. More meaningful is again the next "Second" row for the Second Order [squared] Binomial  $(x + y)^2 = x^2 + 2xy + y^2$  with the Combinations described above; & so on for the Cubed Binomial, etc.

$$(x + y)^3 = x^3 + 3x^2y + 3xy^2 + y^3$$

$$(x + y)^4 = x^4 + 4x^3y + 6x^2y^2 + 4xy^3 + y^4$$

$$(x + y)^5 = x^5 + 5x^4y + 10x^3y^2 + 10x^2y^3 + 5xy^4 + y^5$$

$$(x + y)^6 = x^6 + 6x^5y + 15x^4y^2 + 20x^3y^3 + 15x^2y^4 + 6xy^5 + y^6 \text{ etc.}$$

**NMT (No-Me Teaching) 79:**



Some Ramana Maharshi quotes:

As the Mind rests more & more in the Self behind it, it is more & more freed from outward imaginings; when imaginings are put away & no residue left, he, enters & becomes the Self.

The Knowledge of the Real by the Eye of clear insight is to be gained by one's own sight & not by the Teacher's.

If you observe Consciousness steadily, this Consciousness itself as Guru will reveal the Truth.

Instead of looking outward at Objects, you observe that looking.

The only true & full Consciousness is Consciousness of Consciousness. Till Consciousness is Consciousness of itself, it knows no Peace at all.

True natural Consciousness which goes not after alien objects is the Heart. Since actionless Consciousness shines as real Being, it's joy consist in concentration on itself.

Not all not like other things unreal, but always by its being Real, the Self as permanent Awareness has no other dwelling place than its own radiant Consciousness.

The Self, our Being, is Consciousness.

Based on the Teachings of a great Sage:

As such, Abstract Thoughts & Generalizations, objects of Consciousness are quite distinct from Introversion. An object of Consciousness may be defined as whatever can recur in Memory, for we remember only those things we have known.

But Objects as such are never actually perceived. Sensory Perception gives us no more than the bare Sensations of Sound, Touch, Sight, Taste, & Smell: it does not present us with ready-made notions of Objects. How from simple Sensations we form the complex notion of an external World bound by Time, Space, & Causality must be part of our Inquiry.

Regarding how the Notion of an Object arises, Sensory Perceptions give us no more than Sound, Sight, Taste, Smell, & Touch [*to include all kinds of cutaneous sensations, prick, pain, temperature, touch & kinesthesia*]. This Inquiry has little to do with the aims of academic Physiology & Psychology, its purpose being wholly different from that of empirical Science. We use Sight as the most general term for Form, Shape, & Color, that is to say, for all that is Visual.

By the bare Sensations of Sound, Touch, Sight, Taste & Smell, the Perceiver is repeatedly & similarly affected by a more or less constant group of Sensations. He then forms the notion of a specific Object [Particulars – Species, 3<sup>rd</sup> *Skandha*], or kind of Objects [Abstraction or Generalization, 4<sup>th</sup> *Skandha*].

For the Correlation of Sense-Objects & the Senses, the Seen is inseparable from, & therefore 1 with, the act of Seeing. Sound is inseparable from, & therefore 1 with, the act of Hearing. The same stimulus may give rise to Sensations of Sound in the language of the Ears, or of Touch, Sight, Taste, & Smell in the language of the Skin, the Eyes, the Tongue, or the Nose.

But this is not to say that what stimulates Sensory Perception has any real existence apart from its being perceived. If we abstract from our notion of an independently existing Object the Qualities our Senses have given it, its materiality & *objectivity* vanish & what remains is Nameless, Formless Being.

Some more selected verses from the Ramana Maharshi disciple Master Nome:

When you make a deep, meditative Self-Inquiry to know your Self, it does not have other things, even in the subtlest form, floating in it. There is just one's Self, without form & without boundary. If an "I" arises, there is going to be "other." The "other" might be subtle [*mental, astral, etc.*], or it might be gross [*physical*]. It might be other thoughts. It might be other bodies, *objects*, etc.

If there is an "I" [*Ego version*] all that may follow. The way is inward. Proceed with an inward turned Mind. What is meant by an outward turned Mind is a Mind that imagines all those things. An outward turned Mind is a Mind that becomes attached to all the

outer *objects* it has itself imagined. So, you are advised, “Turn your Mind inward to find the Truth & to find lasting Happiness.”

An outward turned Mind is a Mind busy projecting a World within itself, much like the way the Mind functions in a Dream State. An outward turned Mind projects an "I" & a "this" & the interactions between them. The Dream State, itself, makes up all the Dream happenings, *subjective & objective*. In a Dream, you have inner thoughts & you have outer Sensations. Something happens in the Dream, & you have some thoughts about it, & maybe some memories about it later in the Dream. You have the inner side [*dream thoughts*] & the outer side [*dream body*]. All that is made up of the Dreaming state of Mind. The Mind functions in the same way in the Waking State. In the Dream, it seems so real. When the Dream is over, you are prepared to say that all of it is unreal. In the Waking State, the case is the same. The Mind functions in the same manner, & while the Waking State occurs, the State & its content seem like they are so real. Upon Self-Inquiry, such turns out to be not so real at all, just like the Dream happenings. An outward turned Mind means one conceiving of all of that within itself, dreaming, of inside & outside, subtle thoughts & gross Perceptions. An inward turned Mind means that which is going to the Source, to the Heart of that "I," which is revealed not to be an Ego or an Individual, but to be Space-like & Vast, the real Being.

### NMT (No-Me Teaching) 80:



Some Ramana Maharshi quotes:

The method of Self-Inquiry is to turn the outward going Mind back to its source the Heart, the Self, & fix it ever there, preventing the rising of the empty "I".

Inquiry is making the mind abide firm in the Self till the false Ego, Illusion's seed, has perished.

One who has wisely chosen the straight path of Self-Inquiry can never go astray; for like the bright, clear Sun, the self reveals itself to whoso turns towards it.



Un-deluded by what ever else may come & go, unwinking watch the Self, because the little fault of forgetting for one moment once true Being as pure Consciousness brings tremendous loss.

If you refrain from looking at this or that or any other object then by that overpowering look into Absolute Being, you become yourself the boundless Space of pure Consciousness which alone is real Being.

Unbroken Self-Consciousness is the true bright path of Devotion or Love. Knowledge of our inherent Nature as indivisible Bliss Supreme wells up his Love.

Based on the Teachings of a great Sage:

In terms of the Senses, *something* no doubt has been apprehended. But that *something*, in Reality, is not an Object. That *something* transcends the Duality of Knower & Known. Now the Abstraction of Sensible Qualities from a foreign Object implies that its Perceiver has, in the process, transcended the Sensible Qualities of his person. And in the absence of Sensible Qualities both in the one & the other, it is not possible to find any difference between the Perceiver & the Object perceived.

Form stands for Sensible Qualities in general, Name for Intellectual Qualities, that is to say, for all that concerns the association of Ideas & the Notion of a specific Object [Particulars – Species, 3<sup>rd</sup> *Skandha*], or kind of Objects [Abstraction or Generalization, 4<sup>th</sup> *Skandha*].

We unwittingly make this Abstraction whenever we cease to be conscious of Objects, either in the interval between 2 thoughts, when a desire is fulfilled, or in Deep Dreamless Sleep. These considerations prove that appearances as such are nothing more than the Sense's own Sensing. The Nameless, Formless Being is another aspect of the Non-Dual Principle of Consciousness. Non-Duality only seems to become divided into a conscious Subject & its Object.

The Oneness of the Perceiver & the Perceived involves what is commonly called a Sense-datum & its corresponding Sense-organ, between which there is an immediate & inseparable connection. It is in the nature of the Visual faculty to manifest Shapes & Colors, of the Auditory faculty to manifest Sounds; & so on. What we take to be an object is the Visibility of Vision, the Audibility of Hearing & the rest. But no separate Object as such has been cognized.

Now although we habitually take the opposite view, the idea that Sensations are caused by stimuli external to the Senses, that is an illusion: Imagine the sort of World it would be if he had, instead of 5, only 4 Senses, because for example, if he had absolutely no Sense of

Touch: It would certainly not be the same World whose real existence we now take for granted.

Our notion of Objects cannot therefore be separated from the acts of Hearing, Touching, Seeing, Tasting, & Smelling. Furthermore, analysis of Waking & Dreaming shows that when these 2 states are looked at from the vantage-point of the Consciousness, which is common to both, they are indistinguishable. The experience of each one is a mental product. That being so, there is at no time any stimulus external to the Senses.

Between Brain, Sense-Organs & the Outer World, a characteristic phenomenon is that of *Projection*. Though Sensations are appreciated as the result of changes in the brain-cells, they are felt as if taking place more remotely. Touch is projected to the Skin surface, Taste to the Mouth, while we regard Sight & Sound as coming from the surroundings. These are, as it were, conventional delusions established in infancy. For, in fact, our Sensations are the mere masks & symbols of Reality, which is filtered through our Sensory recording apparatus.

Some more selected verses from the Ramana Maharshi disciple Master Nome:

[*responding to an issue of "questions"*]

It is natural that questions arise. That questions may come from a state of unclarity is also natural. If there were clarity, the question would not rise to begin with. So, questions are asked out of lack of clarity, & answers are given, for the express purpose of gaining clarity. The purpose of the spiritual instruction & dialogue is to gain the necessary clarity. The answer will be at a level deeper than that at which the question was originally formulated. A question may arise about some activity or about some particular experience. The answer, though, will always be a clarification of one's Identity. That will remove the false stand assumed by the questioner. Thus, you find a final answer. Other answers may come along the way, but the final answer will always be one that resolves the Identity, the question of "*Who am I ?*", in a deeper manner than the level at which the question was originally formulated.

The practice is one of Self-Inquiry.

What is being revealed is *Being*. The Maharshi said, "The only responsibility of a Guru is to reveal his own Existence." This is what he has been doing all along: revealing just that one Existence. The method used here is Self-Inquiry (*vichara atma*), which is the very same as the Maharshi taught for all those years on Arunachala.

This Knowledge & this Self-Inquiry are nothing new. You can see the very same enunciated so eloquently by Adi Shankara so many centuries ago. Discrimination, Detachment, the Six

Essentials, & the Desire for Liberation are the means. They are being employed all the time here, or they are assumed in the course of dialogue here.

You need to Discriminate. If you do not Discriminate, or Discern clearly, between what is True & what is false, between what is Real & what is not, between who you are & what you are not, you are going to be very unhappy. If you Discriminate, that becomes the Path of Knowledge. You should become Detached from what you have Discriminated as not-Self. Likewise is it for the development of Tranquility, Self-Control, Renunciation, Fortitude, Faith, & Deep, profound Meditation.[*the 6 essentials recommended by Shankara*].

There must be the Desire for Liberation that motivates all of this. There is a seamless consistency between the Means & the End. There is a consistency between learning to Discern what is Real & what is unreal & Realizing what is Real. There is a seamless consistency between Self-Inquiry to find out "Who am I ?" & attaining Self-Realization. Likewise is it for all the aspects of the Non-Dual Teaching. One should not practice in a dualistic context while hoping for Non-Dual Truth. [*It would be dualistic to have less than seamless consistency between the Means & the End.*] Rather, take the Unlimited, the Non-Dual Truth, as the basis right from the start. Every practice is based on *That*, is aimed toward *That*, & resolves itself into

*That* [Non-Dual Truth]. Ongoing exposure to the Teaching, just like ongoing Meditation, is recommended. To listen again & again, to reflect again & again, to deeply meditate again & again, & to be absorbed in the continuum of Knowledge within one's Self are all important.

## NMT (No-Me Teaching) 81



Some disciple of Ramana Maharshi quotes:

Thoughts are the enemy of happiness ! Happiness reigns when thoughts subside! In fact, thoughts are the veil that covers over the happiness; when this veil is removed, happiness is revealed.

Where thoughts cease, happiness reigns supreme; such is the truth about happiness. Although the thought-free state is gained & happiness is experienced for a while, such a

thought-free state obtained by contact with external objects does not last long. Therefore, it is clear that one can never achieve the thought-free happy state permanently with the help of the 5 senses.

Whatever doubt may rise, it cannot rise without the rising of you the first to have risen — who raised it. Therefore the primal doubt, namely that of not knowing who you are, is the root of all doubts !

Until this primal doubt is cleared, replying to your other doubts will be just like cutting the leaves off the branches of a tree, because they will sprout again & again ! But if the root is cut, they will not sprout again !

As the gracious light of inner realization entered my heart, all knowledge acquired through learning was exposed as merely a creation of the mind & as it fell away, my consciousness — free of attributes, shining in its natural state of attachment to the Self, that shines without attachment to anything — gained its final victory as the consciousness that is absolute & all-embracing.

Based on the Teachings of a great Sage:

The particular nature of a Sensation is determined by the receiving organ, & not by the stimulus. Appearance as such is nothing more than the Senses. Sensing & Sense-objects are one with Sensory Perception.

Reality is defined as that which transcends change. The immutable Reality is the Self, the Self being that single Consciousness in which the many & various aspects of objective experience come & go. Now it is true that our Sensations are the mere masks & symbols of Reality.

We cannot have an objective knowledge of Reality, which for us is identical with Non-Duality. The Notion of a World arises despite the fact that Objects as such are not perceived. Objects exist only as Notions, that is to say, they exist when they are thought of & not otherwise. Now we cannot have more than a single thought at a time, although the rapidity with which thoughts succeed one another makes plain men believe the contrary. It follows that the simultaneous existence of objects is an impossibility. But we remember our past notions & it is Memory therefore that makes us believe in the coexistence of objects.

The illusion of the simultaneous & independent existence of objects arises from the idea that we can cognize several objects simultaneously. This is one of the many erroneous habits of thought that becloud our understanding. Such habits will be found to play an important part, as does the nature of Memory.

We give objective experience to the notion of a World. In this connection, Abstract thought & generalization pertain. The notion of a World is a generalization & nothing more. Sensations are Words of a Sensory Language.

When there is no *objectification* of Consciousness, when in other words there is no Sensory Perception, what seemed to be an Object loses both its Sensory & intellectual attributes, remaining as the principle of Consciousness in which the Object seemed to appear.

It cannot then be called an Object; nor in reality, was there ever one, for in itself it transcended Name & Form. When a something is cognized, something is present.

When a *something* is cognized, a *something* does certainly exist, but not as it appears. For the appearance is determined solely by the perceiver & not by the thing in itself.

Some more selected verses from the Ramana Maharshi disciple Master Nome:

[*about the Body & about “activity”*]

Become more & more certain of how you are not the Body. The whole question of being active or inactive thus disappears. The activity & inactivity are only for the Body. They are never for your real Self. Become more & more certain of how you are not the Body, & it will make no difference whether you are having just a little twitch during a seated Meditation, which you regard as still, or your limbs are very active, busy doing whatever they are doing. It is a matter of Knowledge of your Identity.

[*about Identity*]

When you Discern in the process of Self-Inquiry to know the Self; 3 things happen. First, you clear up the question of where Happiness is. Happiness returns to its origin. Secondly, you clear up this question of Identity. This sense of Identity returns to its origin. & thirdly, you clear up the question of Reality, & the sense of Reality returns to its origin. When Happiness, Identity & Reality coincide within, your Knowledge is firm.

[*about Detachment*]

For what reason do you become attached to something? It is only because you think that there is Happiness in it. & of course, you think that it is Real & that it has some connection with you. Usually, you think that it will *endure*, as well [*instead of temporary as with all things*]. Meditation on the *Transience* of objects tends to make one Detached. One is attached to something only because one is mixing up the Immortality of his own nature with the object. One thinks it will *endure*. As soon as one thinks about how it will not continue, Detachment begins.

Even more so, Detachment from objects comes about when one discerns where Happiness is & no longer thinks something else is going to give Happiness to him. As long as one thinks that objects, situations, & other people, or the relations with them, are going to give him his own, innate Happiness, one remains attached. When one feels that there is no Happiness in them, such are not going to give the Happiness to him, he becomes quite naturally Detached.

When one acts upon that Detachment, it is called Renunciation. Renunciation is an expression, & sometimes a confirmation, for yourself, concerning the Detachment that has been born within. In the course of practice, everyone renounces to some degree. It depends on the seeker, though, which particular objects or things are renounced. It is not reasonable to assume that, when you become Detached from all things due to Discrimination, you will go on acting in the identical fashion as you did when you were in the utter darkness of Ignorance. Those activities & those objects that you associated with due to Ignorance will be renounced. Those that were neutral, or even helpful or beneficial to your spirituality, may remain.

If you see the *Transience* in Life, you become Detached. If you contemplate deeply the question about what is Happiness & what not, you become more Detached. If you see that all things are a Dream of your own mind, you become much, much more Detached. & if you realize who you are, you have innate Detachment, which is Supreme Detachment. The greater the Detachment, the greater the Bliss. The more the attachment, the more the suffering. Suffering & attachment are the same thing.

*[responding to a question as whether Detachment entails Duality]*

No. In a state of attachment, there is Duality. There are you & the *object*. You cling to the *object*, but fruitlessly so, because the *object* will vanish or your Body will vanish or both will vanish. It is purposeless. While you are attached to the *object*, you suffer. Even though you do so in the name of gaining Happiness, you suffer. You suffer when the object is not there. Then, you suffer fear of its loss when it is there. That is not the way to be. That is not the Ideal State.

We speak of Detachment. It is a state of Knowledge in which you no longer confound your sense of Identity or your Happiness with that thing to which you were previously attached. Higher still, we no longer regard the thing as Real, in which case Duality has been obliterated. You must have 2 to have Duality.

There cannot be a Duality in the Discernment between the unreal & the Real. The experience is that you see *what is*. That which *is not* has never come to be. There is no Duality in that. It is the resolution of Duality.

## NMT (No-Me Teaching) 82



Some disciple of Ramana Maharshi quotes:

Through the miracle of Grace that penetrated me in the form of true all-embracing consciousness, so that the ghostly charade created by the evil Ego was abolished, I perceived that there was nothing that I needed to learn through the intellect.

The heart in which words & thoughts have subsided & which remains as the all-pervading reality in which there is no going, no coming, no contact with anything whatsoever, will overflow with the ambrosial clarity of the Supreme.

The practice of Abidance in the Self is to firmly hold the Mind in abeyance within the heart. It is not an act of thinking.

The enduring attainment is to become established in the Heart, abiding as the pure "I", unruffled by the fierce gale whipped up by all the various branches of knowledge that are apprehended through the mind & senses, & cause us agitation.

All the information the Mind accumulates & all the experiences it collects are ignorance, false knowledge. Real knowledge cannot be found in the Mind or in any external location.

Don't be interested in the words that the Mind is serving up for you. It is putting them there to tempt you into a stream of thoughts that will take you away from the Self. You have to ignore them all & focus on the light that is shining within you.

:

Based on the Teachings of a great Sage:

The Senses are like so many languages, which express, in their own idiom, the un-objectified Being that is beyond the domain of expression. The idea that objects exist independently of their being cognized.

Different people give different meanings to the word "Intuition", the unwitting practice of Introversion which refers back all *objective* experience to *subjective* Consciousness.

It is a gift, & one which may often be developed by proper training. It cannot be held responsible for the rightness or the wrongness of the conclusions arrived at, nor does it bear any immediate relation to the degree of scholarly or aesthetic culture acquired by persons endowed in this manner. Culture may help to prevent, but it may also lead to, false conclusions. Something more than culture is therefore needed if intuitions are not to be misinterpreted by those who have them.

The training is the practice of Introversion that forms an important part of the *Vedantic* method. It helps to lead to a state where Intuition, instead of remaining fortuitous, becomes the normal pattern of experience. But this state transcends what is normally thought of as Intuition. It may best be described as the Realization of Non-Duality.

The Body could not exist without the Senses; & the Senses require the support of a Body. The Body & the Sensory faculty are therefore inseparable. One may observe this upon Waking, when awareness of foreign bodies is seen to be allied with awareness of one's own Body. The perceiver's Body & World form an indivisible whole.

The plain man knows of *Subjectivity* only through his experience of objects; & the *objective* side of experience is Sensory. For him, therefore, the Sensory faculty & its supporting Body seem naturally to be on the side of subjective Consciousness. This makes him think of his Body as a thing apart. But the Body is merely an object of Consciousness, one amongst others.

Although there are probably many gifted persons who could, if they wished, follow this path, the number of those who more than anything else desire spiritual knowledge is very small. "You can take a horse to water, but you can't make it drink."

### Some more selected verses from the Ramana Maharshi disciple Master Nome:

One Self, oneself. If this one Self is realized, all is perfect. Who realizes this one Self ? Oneself; of course. What is it that is realized? One Self, which is oneself.

The Truth is that there is one Existence, pure unalloyed Being, which is Non-Dual. It is indivisible & undifferentiated. If there is an absence of Knowledge regarding it, if one is ignorant of it, that one Self appears as if a multiplicity. Commencing with the notion, the barest assumption, of "I" as a separate Individual, all diversity spreads forth. This is not a real creation of diversity. It is only an illusion due to lack of Knowledge of the Self,

In a verse that refers to the "Silence" of Dakshinamurti, the primordial Sage & Guru, the Maharshi, says, "The One Self alone exists eternally." That is the Truth, with no ignorance prevailing. That is what is realized in Self-Knowledge, or Self-Realization, as we call it. If we think in terms of multiplicity, or differentiation, all of such starts with the notion of "I". In order to realize the Truth in your own practice on a path of Knowledge & thus experience the unalloyed Bliss & Peace of that one Self, what is necessary is to thoroughly inquire. If you thoroughly inquire to realize what you are, you will find that there is no separate Individuality, or Ego, & consequently, that there is no differentiated assortment of beings,



but just one Self. How does one mark off the differences so that he can say, "I," "you," "he," "she," "it," & "another" ? This is done only by mis-identification

The purpose of Satsang is for you to have direct experience & Knowledge, not only later when you meditate upon what you hear, but even now as I am speaking. So, listen & meditate. Meditatively consider for yourself how you mark off what you conceive as "yourself" & therefore, what you think of as some "other." As long as there is a self, one among many, there will be many surrounding that one. How do you mark off yourself ? Is it by misidentifying yourself as a Body ? If you did liberate yourself from the "I am the Body" notion, the misidentification with the Body, how would you distinguish between "yourself" & an "other" ? How would the concept of an "other" remain ? Absent the concept of "other," how would the problems that arise between "your self" & an "other" remain ?

How do you mark off yourself ? Is it as a personality, which is but a conglomerate of various ideas, some of those ideas being memory, some of those ideas being present-moment thoughts, so-called personal thoughts & emotional thoughts ? Is this one who knows all those thoughts that person ? If you can discriminate in this manner, distinguishing clearly what the nature of the Self is, how will you differentiate between yourself & another ?

### NMT (No-Me Teaching) 83



Some disciple of Ramana Maharshi quotes:

:Ignorance will not be eradicated except in those who, through the power of Self-Inquiry conducted assiduously within the heart, have attained the victorious absolute vision in which the whole panoply of manifestation is transcended, being seen as a mere Cinema show.

The infinite variety of false & treacherous modes of existence are merely brightly colored images appearing as if in a Mirror. We must realize that the false & treacherous

identification of the “I” with the Body is the seed from which these appearances arise to ensnare us, & we must reject it with disdain.

That which is spoken of as the Life of life itself is the true Life; That other "life" is merely the Body. That illusory knowledge mediated by the Senses is nothing but Delusion. The pure Consciousness that underlies it alone is true Consciousness.

We think we live in a real, materially substantial World, & that our Minds & Bodies are real entities that move around in it. When the Self is seen & known, all these false ideas fade away & one is left with the Knowledge: Self alone exists.

There are Dream consequences for the bad acts committed in the Dream, & while you still take the Dream to be the reality, you will suffer the consequences of your bad behavior. Do no evil & have no hate. Have equanimity towards everything.

Bad thoughts make bad Dreams & good thoughts make good Dreams, & if you have no thoughts you don't Dream at all.

Your real state is the Self, & in that Self there is no Body & no Mind.

Based on the Teachings of a great Sage:

If it be true that objects as such are not perceived, then one's own Body as such, being an object, is not perceived. One's Body is a notion, formed in the same manner as the notion of any other object. The relation between the perceiver's Body & foreign bodies entails the Sensations that gives rise to the notion of an Object. These are nothing more than the Sense's Sensing. And because the Senses cannot exist without the support of a Body, it follows that our notion of any foreign Body, whether animate or inanimate, depends upon the notion of our own Body.

When, for instance, we examine the Notion of any particular object, its Shape & Color are found to be inseparably connected with our Eyes. The notion is inseparably connected to its Feel, Weight & Temperature with our Skin, its Sound with our Ears, & so on.

Even to speak of its Sound, Color, or Feel is only a concession to a prejudice. For, in the actual experience, we are conscious simply of isolated Sensations. It is afterwards that we call them the *attributes* of an Object.

Moreover, it is our Body which provides the ultimate standard of size & situation [*big, close, etc.*]. We see that other people's bodies, like our own, are notions pertaining to the particular state of mental activity which is at present being experienced.

The same conclusion has been reached by an analysis of Sensory Perception.

For the notion of a foreign Body depends upon the Notion of our own Body, whether it be the Body of Waking or of Dreaming experience. We shall now find that the experience we attribute to others is also a Notion, in so far as its *objectivity* is concerned.

Common Sense relies upon the testimony of other living beings, or of man-made adjuncts [*media, etc.*] to the Sensory faculty, in order to prove the independent "existence" of Objects. It takes for granted, moreover, the independent existence of the living beings, or the mechanical devices, upon whose testimony it relies. Against the commonsense view, in total opposition, stands the *metaphysical*, according to which the idea that objects exist independently of their being perceived, whether they be animate or inanimate, is illusory.

Some more selected verses from the Ramana Maharshi disciple Master Nome:

One Self, oneself. If this one Self is realized, all is perfect. Who realizes this one Self ? Oneself; of course. What is it that is realized? One Self, which is oneself.

The Truth is that there is one Existence, pure unalloyed Being, which is Non-Dual. It is indivisible & undifferentiated. If there is an absence of Knowledge regarding it, if one is ignorant of it, that one Self appears as if a multiplicity. Commencing with the notion, the barest assumption, of "I" as a separate Individual, all diversity spreads forth. This is not a real creation of diversity. It is only an illusion due to lack of Knowledge of the Self,

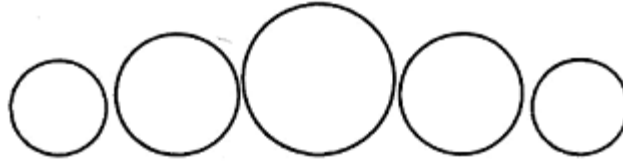
In a verse that refers to the "Silence" of Dakshinamurti, the primordial Sage & Guru, the Maharshi, says, "The One Self alone exists eternally." That is the Truth, with no ignorance prevailing. That is what is realized in Self-Knowledge, or Self-Realization, as we call it. If we think in terms of multiplicity, or differentiation, all of such starts with the notion of "I". In order to realize the Truth in your own practice on a path of Knowledge & thus experience the unalloyed Bliss & Peace of that one Self, what is necessary is to thoroughly inquire. If you thoroughly inquire to realize what you are, you will find that there is no separate Individuality, or Ego, & consequently, that there is no differentiated assortment of beings, but just one Self. How does one mark off the differences so that he can say, "I," "you," "he," "she," "it," & "another" ? This is done only by mis-identification

The purpose of Satsang is for you to have direct experience & Knowledge, not only later when you meditate upon what you hear, but even now as I am speaking. So, listen & meditate. Meditatively consider for yourself how you mark off what you conceive as "yourself" & therefore, what you think of as some "other." As long as there is a self, one among many, there will be many surrounding that one. How do you mark off yourself ? Is it by misidentifying yourself as a Body ? If you did liberate yourself from the "I am the Body" notion, the misidentification with the Body, how would you distinguish between "yourself"

& an "other" ? How would the concept of an "other" remain ? Absent the concept of "other," how would the problems that arise between "your self" & an "other" remain ?

How do you mark off yourself ? Is it as a personality, which is but a conglomerate of various ideas, some of those ideas being memory, some of those ideas being present-moment thoughts, so-called personal thoughts & emotional thoughts ? Is this one who knows all those thoughts that person ? If you can discriminate in this manner, distinguishing clearly what the nature of the Self is, how will you differentiate between yourself & another ?

### **NMT (No-Me Teaching) 84**



Ribhu Gita (Tamil) Ch 34:

(2)

All that, which is seen as an appearance,  
is the Omnipresent Brahman, the Seer alone.  
Though it seems like an appearance because of fickle thought,  
When inquired into, it is only the Seer.  
And not a bit apart, such as this and that. What is seen through Knowledge  
Is only Knowledge. indeed.  
When inquired into, waves of various forms are only water.  
Are they anything else ?

(3)

Hence there is nowhere a bit apart, such as this and that, except Knowledge.  
Apart from that Brahman of the nature of Knowledge.  
There is no empirical existence in the World.  
Apart from the mass of Knowledge, the Supreme Brahman,  
There is no existence such as a World, the Individuals, and the Supreme.  
The undivided Supreme Brahman, without beginning or end.  
Of the nature of Knowledge is indeed all.

(4)

The World and Individuals, seeming real,  
Are nothing apart from the Reality, Brahman.  
And not a bit different from Brahman, which is *That* alone.  
This is the Truth, there is no doubt about this.  
The Supreme Brahman which is Existence alone.

Is ever our True Nature.

The true nature of the World and such is a superimposition  
On the Supreme Brahman. which is *That* alone.

Some disciple of Ramana Maharshi quotes:

This life is all a Dream, a Dream within a Dream. We dream this World, we dream that we die & take Birth in another Body. And in this birth we dream that we have Dreams. All kinds of pleasures & suffering alternate in these Dreams, but a moment comes when waking up happens. In this moment, which we call realizing the Self, there is the understanding that all the Births, all the Deaths, all the sufferings & all the pleasures were unreal Dreams that have finally come to an end.

You are looking for satisfaction in the outside World because you think that all these objects you see in front of you are real. They are not.

If you abide as the Self, you will see the World as the Self. In fact, there will be no World at all.

Nothing exists here & therefore there are no concepts of objects; there is nothing other than the Self & the Self does not conceive of an object. 511. It is only as long as you are not fully enlightened that you experience apparent diversity.

Based on the Teachings of a great Sage:

We need not, & indeed we cannot, disregard the canons of common sense in the purely human situations to which they apply. But we should become centered in the immutable Self instead of living on a periphery & falling a prey to whatever affects our person. We must adopt a position that will enable us to view with complete objectivity all the aspects of our experience. In this way alone can we discriminate between its transient & its imperishable sides.

Such a view is not to be had excepting from the vantage-point of Consciousness. As far as the attribution of Life to other bodies, between animate & inanimate bodies, no certain distinction can always be made. The Senses as such meet solely with insentient matter. The principle of Life & Consciousness can never be the object of Perception.

Other embodied beings seem to exist only when we ourselves seem to be embodied.

Embodiment is experienced in the states of Waking & Dreaming. These states are not permanent. They come & go in Consciousness. The experience of the one [Dreaming] corresponds exactly to the experience of the other [Waking], both being the products of Mind.

The imaginary bodies we encounter in Dreams are endowed with Life & Consciousness by the Dreaming subject. So also, the imaginary bodies we encounter in Waking are endowed with Life & Consciousness by the Waking subject in the Waking-state. Thus the habit of attributing Life to bodies goes hand in hand with Extroversion; & the notion of a "living organism" is nothing but an objectification of the principle of Life in terms of the Senses.

A living organism is that which possesses the capacity to form conditioned reflexes. This may provide an excellent criterion for the inferences of Natural Science. It explains nothing about the attribution of Life to foreign bodies.

Some more selected verses from the Ramana Maharshi disciple Master Nome:

It is basic for earnest, inward-turned, spiritual people to recognize that there is the same divine Essence in all. We may call that God, the Divine, Brahman dwelling in all, or we may refer to that by some other term. There is Divinity, God, the same Self; in all. When someone has that understanding, his focus has been lifted beyond the realm of what is differentiated to a higher view. Though still there is the idea of difference, nevertheless, there is still some supervening Truth that there is One among many. However, when the Maharshi says, "The one Self alone exists eternally", the meaning goes much further. You can reach that further point by inquiring to thoroughly know yourself as you are.

Turning within to know the Divine, to know God, on a path of Knowledge, we refer to that which is to be known as "the Self". There is, then, yourself & the Self.

We hear about the Self; or read about it in texts such as the Upanishads, Avadhut Gita, Ribhu Gita, Ashtavakra Gita, Bhagavad Gita, & similar sacred works.

We listen to & read Teachings about the Self, & we come to know it as the Infinite, the Eternal, the Unconditioned, the Limitless, the Unmodified, & the Absolute. Yet, there is oneself & the Self. The Maharshi says, "Are there 2 selves, one to realize the other?"

When someone attempting to realize God would come to him, he would say, "Leave God alone. Start with yourself oneself." The aim was not to thrust a seeker into the personal, but rather into the Impersonal by a direct inquiry into one's own Existence. For certainly God or the Self is far more Real than whatever Body, Personality, thought, Mind, or conglomerate of these is imagined as the Individual. The Maharshi would direct one to know oneself, one's own actual Existence, discerning what is not the Self & relinquishing mis-identification with it, so as to abide just as the Self — the Self as oneself — in a state of Identity. After all, Self-Knowledge is all about knowing the Reality, not making something new. It is about knowing one's Being, not becoming something else. It is knowing one's identity & not being confused about it any longer.

If one sets about making an inquiry to know oneself it returns him to how he defines, or marks of himself. In what way do you define yourself ? Put the question to yourself "Who am I ?" Whatever is not truly your Existence, set aside as not being the Self as not being yourself. Cease regarding it as your Identity.

Cease regarding the matter composing the Body to be yourself. Now, how do you distinguish between yourself & the Self ? The Self is unborn & undying. Without the Body you are Unborn & Undying. The Self is without location. Without the Body, you have no location. Continue like this.

Set aside the ignorance of regarding the Senses as being your Identity. You are not any of the Senses. You are not a sensed thing. You are not a sensing entity. For all those things come & go. Existence is perpetual. Consciousness is perpetual. The Existence, or the Consciousness, is, therefore, your Self & not the Senses. You are not a sensing entity. The Self is unseen, or the unseen Seer of all that is seen, the unheard Hearer of all that is heard. If you set aside the Senses, no longer falsely regarding them as your identity, you are the Unheard, the One who knows about hearing & what is heard, the unheard Hearer of all that is heard. You, yourself, are the unseen Seer of all that is seen, for you do not see yourself, just as you do not see the Self . Yet, you are. Furthermore, you are the One who knows when seeing occurs as well as the things seen. When they vanish, you are still there. The Self outlasts the Senses. You outlast the Senses.

Likewise is it with the Mind, or the collection of thoughts that we casually refer to as "the Mind". The Self transcends the Mind & can never be thought of by the Mind. It is the inconceivable One, who is before, during, & after every thought. Inquire: "The thoughts are for whom ? Who am I ?" You, yourself, are not a thought. Nor are you all of the thoughts put together. You are, yourself, existing before you think any thought; during the thought; & long after the thought has subsided. Unaffected & unchanged, your Existence continues. Your Being alone still is as it is. What can you think of that is actually you, that can be the final definition for yourself ? There is no such thought. The Self is beyond thought. You are beyond thought. The Self cannot be thought of. You, yourself; cannot be thought of. The Self is before, during, & after every thought. You, yourself, are before, during, & after every thought.

In reality, there is nothing that gives form to the Individual entity, to an Ego "I". Remove all the form, just as we have been doing, & inquire into yourself. What do you regard as yourself ? With no Body, no Senses, & no thought, without even the idea of "I", what remains of you ? What is it that is truly you ? What has been truly you the whole time ?

What you are, you always are. What you may have assumed yourself to be, you never have been. What you are, you always are, with no Birth, no Death, no Creation, no Desire, & no Change. What you are not is just changing nothingness, apparently created, changeful, &

perishing, all of it made of as much stuff as the assumption upon which it is based – the assumption of a separate "I", a differentiated self – in contrast with the Self.

## NMT (No-Me Teaching) 85



Ribhu Gita (Tamil) Ch 34:

(5)

Apart from the Supreme Brahman, which is Knowledge,  
Neither you nor I nor anyone exists.  
Without Supreme Brahman, which is Knowledge.  
There is no multitude of appearances like the body and such.  
Without the Supreme Brahman, which is natural Knowledge,  
There is no reality-unreality.  
Without Supreme Brahman, which is Knowledge,  
There are no divisions such as the Supreme, the Individuals, and the World.

(6)

Apart from Brahman, the shining Knowledge,  
There is neither Duality nor Non-Duality.  
Without Brahman, the luminous Knowledge,  
There is neither Darkness nor Light; nor is there Space.  
Apart from the Brahman, the untainted,  
There is neither the great nor the trivial, nor anything else.  
Apart from Brahman, the clear Knowledge,  
There is nothing that is seen as an Illusion.

(7)

Apart from Brahman, the Awareness untarnished by thought,  
There is neither Body, nor Life, nor the World.



Apart from Brahman, the unsullied Awareness,  
There is neither Cause nor Effect.  
Apart from Brahman, the manifest,  
There is nothing to be taught or to be learned.  
Apart from Brahman, the Awareness,  
There never is an appearance of Duality.

(9)

Apart from Brahman. the differenceless Knowledge,  
There is no differentiation such as Bondage or Liberation.  
Apart from Brahman, the luminous Knowledge,  
There is not a bit of Sorrow or Happiness or such.  
Apart from Brahman. the unaffected Knowledge,  
There is no such word as "no".  
The Supreme Brahman, of the nature of undivided Knowledge,  
Without beginning or end, is all.

Some disciple of Ramana Maharshi quotes:

The nature of my realization was such that the 'I' that asserts its own reality was revealed as false & disappeared, but not the 'I' that is the unique, pure, non- dual Self that exists permeating all things equally.

The Enlightened State, in which the Grace & Wisdom of the Self is directly experienced, will not come into being unless we separate ourselves from the illusory World of the divided Mind so that it can no longer exist. Therefore we must thoroughly investigate & comprehend our own Self, so that the hostility of the ghost-like Ego, that brings with it the torment of an understanding based on differentiation, may cease.

Through tenacious Self-Inquiry into the Self the pure "I" springs forth, eliminating the false personal Identity. We should realize that that true "I", filled with the Light of our own True Nature, is the Supreme Reality itself.

Dualistic concepts such as "I" & "He" are a treacherous trick of the mind that assumes the form of the Body. Eliminate therefore this powerful mental imagination & discern the Self.

Even now, if you entirely eradicate the personal Ego based on the multifarious nature of the non-Self, you will experience an intense & limitless Awakening, as your true nature, the Supreme Self, shines out.

Realization in all its clarity flourished in the form of Self-Consciousness, the light of Truth shining in the Heart as the vast expanse in which there is no arising of the contemptible Ego.

The death of the Ego, which arises as "I" in conjunction with the Body's physical form, is synonymous with a new Existence in the luminous firmament of the Supreme, free of the embodied Mind's forgetfulness of the Self.

The Ego self is like a poison which has its origin in & thrives upon a fundamental misapprehension. Here in the World it is an enemy masquerading as a friend & you should root up & cast out every last vestige of it.

Allow Reality to shine as it truly is without any obstacle whatsoever by means of the destruction of the age-old deceit of the hostile Ego.

Based on the Teachings of a great Sage:

Wanting to rise above the commonsense outlook, just as we cannot gauge the exact color of objects if we always wear tinted glasses, we cannot know the true nature of our individual experience if we persist in viewing it from the standpoint of Individuality. Thus the commonsense outlook must be surpassed if we would understand our individual experience aright. Common Sense, in truth, is synonymous with Ignorance: & Ignorance breeds doubt. As a practical measure, therefore, we would do well to seek the motive of every philosophical question. If its purpose was to elicit an answer tending to establish the validity of the Commonsense, Waking, point of view, we should reconsider the whole problem from the standpoint of Consciousness. Then it can be seen in its proper perspective, or else it may vanish.

Something in us is sure to set up a clamor of, "yes, but . . .", "all the same . . .", & the rest. But that will not deter us. Our motive is the quest for Truth. There need be no Distinction between the Mental & the Physical due to something. The something is the Ego.

Waking experience, like the experience of Dreaming, is a product of the Mind.. We have found that all Sense-objects, including our Body, exist solely as Notions, in other words, that they exist only when thought of. Thus the distinction between Physical & Mental objects is unreal. The difference lies, not in the nature of the objects, but in the different quality, or intensity, of thoughts.

Extroversion seems at one time to assume tangibility & at another it does not. Why should this be so ? It would necessitate an excursion into the fields of Cosmogony & Evolution. That would be to concede that appearances as such existed independently of their being cognized. Nothing, moreover, could possibly be gained from such a concession. If we were to fall back upon some outside principle by way of explaining the origin of manifestation, we would still be unable to find any reason for the First Cause.

Some more selected verses from the Ramana Maharshi disciple Master Nome:

Look in this way, & there are no others. Look in this way, & there is no separation between yourself & the true Self you are attempting to realize.

There is no difference between the seeker & what is sought This is just timeless Truth, eternal Truth, just one Self. In experiencing Self-Knowledge, there is no distinguishing between the knower & the known.

There is no separate realizer & thing realized, no knower & no known. It is Self-Knowledge-of-onself, one Self knowing oneself, one Self—not another. It is Non-Dual. Experience this for yourself by inquiring. When you inquire deeply, the entire notion of differentiation is burnt up, is consumed, & becomes absurd.

*"I am the very Existence of all."* Can you understand it now? That which truly exists, never ceases to be. That which truly is never changes. That which is Real, does not depend on anything else to be or to be experienced. This is *Being*. Earnestness, Renunciation of Attachment, & introspection in the form of Self-inquiry are what are necessary for Self-Realization. The Knowledge of the Self is the Knowledge of all. As the dimension of depth of the image in the mirror does not truly exist, so differentiation does not exist in the one Self. The Ego is a false assumption & nothing more. The Ego is a false assumption assumed by no one. The Eternal Silence of the Self is the *Uncreate* in which nothing has ever occurred & in which nothing ever will occur.

Something else, be such called an "it" or "this," & something else, be it called an individual "I" or by some other name —any kind of something other—is just not true.

There is just one Self. Realizing this for yourself there is Perfection. There is Peace. There is unflawed Happiness. This is just the honest Truth.

When you thoroughly recognize Ignorance as Ignorance, it is no more for you. This recognition may start with understanding, "This is not necessarily the Truth" or "This is not the best that I know" or "I know something higher than this." It can be that simple.

**NMT (No-Me Teaching) 86:**



Ribhu Gita (Tamil) Ch 34:

(17)

In the domain of Ignorance, the one Brahman will appear  
As the endless variety of Individuals, the Lord, and World.  
In the domain of Knowledge comes into view, the expanse of the World and Individuals will appear  
As of the nature the Immaculate Supreme.  
Even if a *Rope* appears in the domain of Ignorance.  
As a *Snake* or some such form.  
When the domain of Knowledge comes into view,  
Is it not indeed only the *Rope* and nothing else ?

(18)

Hence, even if, for the non-inquiring fools,  
The Undivided, perfectly full Brahman appears  
As of the Elements and other variety of things,  
For the Conquerors, who have inquired completely,  
All this appearance, which seems to be differences,  
Is only the partless, undivided Supreme Brahman.  
Noble Sage! there is not an iota of doubt about this.  
Is there any doubt in what the Lord has told me ?

(19)

Nothing is created at any time.  
Nothing exists at any time.  
Nothing is destroyed at any time.  
Nothing at any time exists – nothing at all.  
It is only the one complete, perfectly full Brahman which is ever without Duality,  
That exists at all times everywhere.  
In the name of the Lord,  
What is told here is the Truth.

(20)

Apart from the undivided, completely. perfectly full Brahman,  
There is nothing as Ignorance or Knowledge.

Apart from the undivided, completely. perfectly full Brahman,  
There is nothing as superimposition or its removal.

Apart from the undivided, completely. perfectly full Brahman,  
There is no World or Individuals or Supreme or any such thing.

It is only the undivided, completely. perfectly full Brahman that exists ever  
As the one undivided Essence.

Some disciple of Ramana Maharshi quotes:

The substratum upon which the false idea of the Mind has been superimposed is the Self. When you see the Mind, the Self, the underlying substratum, is not seen. It is hidden by a false but persistent idea. And, conversely, when the Self is seen there is no Mind.

This habit (*believing that I am a Body & a particular Person*) has become very strong because you have reinforced & strengthened it over many lifetimes. This will go if you meditate on your real Self. The habit will melt away, like ice becoming water.

The Mind only gets dissolved in the Self by constant practice. At that moment the "I am the Body" idea disappears, just as Darkness disappears when the Sun rises.

The Body is not the Self; the Mind is not the Self. The real "I" is the Self, & nothing ever happens to or affects the Self.

The Desire for Enlightenment is necessary because without it you will never take the necessary steps to realize the Self. A desire to walk to a particular place is necessary before you take any steps. If that desire is not present, you will never take the first step. When you realize the Self, that Desire will go.

If the Intensity to know yourself is strong enough, the Intensity of your yearning will take you to the Self.

Your most important objective must be realizing the Self. If you have not done this, you will spend your time in Ignorance & Illusion.

Based on the Teachings of a great Sage:

Why should God, which may be supposed to want nothing, should have wished a Universe into being ? Rather than toy with these insoluble problems to no purpose, we note that all questions regarding Origins are illogical & absurd. Cosmogony & Evolution, from various standpoints, consider the question of Origins.

Bertrand Russell, writing about the philosophy of Berkeley, remarks that "although Berkeley is right in saying that the events we know immediately are mental, it is highly probable that he is wrong as to the events we infer in places where there are no living bodies." Lord Russell allows such a probability because Light & Sound take time to travel from their sources to the perceiver, & one must suppose that

something is happening along the route by which they travel. What is happening along the route is presumably not "mental", for, as we have seen, "mental" events are those that have peculiar information effects which are connected with living tissue."

We are unable to see any difference between "the events we know immediately" & those "we infer in places where there are no living bodies." For in postulating events we do not or cannot actually perceive, we inevitably visualize mental images which therefore we know immediately." Even if vaguely, as though they were physically before us, we grant the dualism of Mind & matter which Russell has elsewhere disproved.

Again from Bertrand Russell: "As regards the World in general, both physical & mental, everything that we know of its intrinsic character is derived from the mental side, & almost everything that we know of its causal laws is derived from the physical side. But from the standpoint of philosophy, the distinction between physical & mental is superficial & unreal."

Some more selected verses from the Ramana Maharshi disciple Master Nome:

Let us assume that you are observing your own state of Mind, be it a particular thought, a mood, or mode. When you have the recognition that this is not the highest way to be, you are already beginning to step out of it. Proceed further.

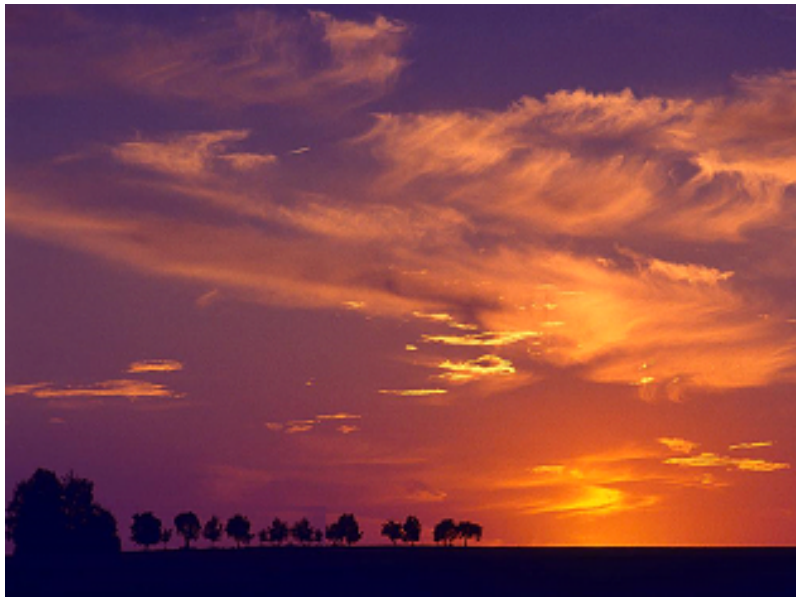
Recognize that this tendency, Suffering, or Ignorance is not caused by external circumstances. This is self-conjured. With this recognition, you know that this is your own imagination or hallucination. This is your idea. It is not being caused by something else. You are the one conjuring up this Ignorance for yourself, & it is not due to anyone else. Thus, you are very much free to set yourself entirely free. Then, there is the Realization that not only is Ignorance not your Self but it is something *objectively* displayed before you.

Furthermore, that *objective* display is now fully in the domain of your own responsibility.

The benefit of taking responsibility for one's own Delusion is that one is then set free from it. As long as an "other" is supposed to be the cause of the Superimposition or the Ignorance, how will there be Liberation ? That "other" could sneak up at any time & bind you! If one knows within himself that he himself imagines his own Bondage, & that he himself, liberates himself, nothing external is seen to be the cause of suffering, bondage, unhappiness.

Taking that responsibility, you are set free, because you can change your Mind. Deeper still, you can change in a spiritual sense so that you no longer misidentify with the Mind. You can destroy the particular thought forms, & you can transcend the Mind entirely. Once you see that it is your own ideas, then the Inquiry, "*For whom are these ideas ? Are they true ? What is the Reality ?*" starts to make very good sense.

**NMT (No-Me Teaching) 87:**



Ribhu Gita (Tamil) Ch 34:

(21)

Apart from the undivided, completely. perfectly full Brahman,  
 There is not a trace of anything – not a trace, not a trace.  
 It is only the undivided, completely. perfectly full Brahman  
 That is all the endless multiplicity of Individuals, the Lord, and the World.  
 It is only the undivided, completely. perfectly full Brahman  
 That is ever our Real Nature.  
 It is only the undivided, completely. perfectly full Brahman  
 That is ever your natural Self.

(22)

'The originless, undivided, Supreme Brahman is the nature of the Self.  
 It is the nature of the Self that is  
 It is the nature of the differenceless Supreme Brahman.  
 The identity expressed without a difference  
 Is the undivided meaning  
 Made known by the great aphorisms [*Mahavakyas*] unanimously.  
 Hence, all seekers after Liberation  
 Should ever have the certitude, "I am Brahman".

(24)

Of what avail is saying ot on so many ways ?  
 Hear the sentence that is  
 The Supreme Truth expressed in brief:  
 All the seeming illusory appearances are only the undistorted substratum Brahman,  
 And not the least thing is apart therefrom.  
 Thus though a process of Negation one should realize fearlessly  
 That it is the Supreme Brahman that exists ever,

Is ever One, and I too am *That*.

(25)

The differentiation by the Intellectm that  
 All this is separate and I indeed am separate  
 And the Supreme Brahman is separate,  
 Can be uprooted only by the complete, steadfast, undivided certitude  
 That all is the undivided, Supreme Brahman.  
 That indeed is myself and I am *That*.  
 The debilitating thought of differentiation cannot easily be removed  
 By any religious or other act.  
 As the one undivided Essence.

Some disciple of Ramana Maharshi quotes:

The Mind which has obtained a burning Desire for Self-attention, which is Self-Inquiry, is said to be the fully mature one.

Since this Mind, which has very well understood that the Consciousness which shines as "I" alone is the Source of full & real Happiness, now seeks Self because of its natural craving for Happiness, this intense Desire to attend lo Self is indeed the highest form of Devotion.

In order to qualify as an aspirant, one must have the absolute conviction that Happiness, the sole aim of all living beings, can be obtained not from external objects but only from one's own inmost Self. When one has this qualification, an intense yearning will arise in one's heart to try to attend to & know Self. Indeed, for a true aspirant the desire & effort to know Self will become the most important part of his life, & all other things will be regarded as being only of 2<sup>nd</sup>ary importance. When such an intense yearning arises in one, success is assured, for "where there is a will there is a way."

Mature aspirants will willingly & without rebelling submit themselves to this magnetic power of the Grace of Self-effulgence. Others, on the other hand, will become extroverted (*that is, will turn their attention outwards*) fearing the attraction of this Power. Therefore, we should first make ourselves fit by the intense Love to know the Self & by the tremendous Detachment of having no desire to attend to any 2<sup>nd</sup> or 3<sup>rd</sup> person.

Based on the Teachings of a great Sage:

Positively with our own Body, vicariously through another's, or through some recording apparatus, we are present to witness the inferred events, no matter whether the inference be right or wrong. Russell states: "Matter has very definitely come down in the World as a result of recent Physics. It used to be the cause of our Sensations: Dr. Johnson "disproved" Berkeley's denial [*Idealism*] by kicking a stone. If he had known that his foot never touched the stone, & that both were complicated systems of wave-motions, he might have been less satisfied with this refutation. We cannot say that "matter" is the cause of our Sensations.

This is merely to substitute one terminology for another. The proper reply is that Johnson's foot formed an integral part of the seemingly external World & as such was not different from the stone. And if the stone was mental, so was the Body. His mistake was in thinking of his Body as a thing apart.



Our notion of Matter coincides with the twin illusions that objects exist independently of their being perceived; & that these objects, whether solid, liquid or gaseous, consist of 3 dimensions. In order to understand how the notion of a 3 – dimensional object arises, it is necessary first to understand how we form the Notion of extension in length & breadth. Extension, in length, in breadth, or in both together, is an idea formed by our memory of discontinuous though successive Sensations which, from the commonsense standpoint, may appear either as physical or mental.

These Sensations give us the impression that we have perceived a surface. But there has been no immediate Perception of a surface. As an example, behold a printed page, held at reading distance. Notice that the eyes or the page must be moved if more than a very limited portion is to be seen. While one observes one portion, he cannot observe the others. Thus the impression of having seen a page is not the product of a single, comprehensive glance. It derives from the memory of several distinct glances.

At this stage, we may usefully recall that if the percipient is repeatedly & similarly affected by a more or less constant group of Sensations, he forms the notion of a specific object 3. Depth. Having found extension in length & breadth to be a notion, let us now consider extension 1 1 say 'at reading distance', because it often happens that what afterwards is called a surface falls within the field of a single visual or tactile focus of attention. In such cases, we either look or feel more minutely, or else, & this is the most usual, we unwittingly call on past experience to supply imaginatively the Sensations that combine to form the notion of a surface or an object in depth, or from a surface inwards.

Some more selected verses from the Ramana Maharshi disciple Master Nome:

Detachment from thoughts naturally arises when you are treating the thoughts as thoughts & not yourself. When you do so, you no longer feel as though you are in that mode. As for Suffering, such can be different from discomfort. Pain is of the Body. Truth is not an anesthetic. It does not get rid of pain, at least not on its own level. If we realize that there is no such thing as the World, & that the *Uncreated* alone is, we can say that pain has been obliterated, but not at the level of the Senses. In Reality, we know there is no such thing as Pain, because there is no such thing as a World or a Body. As a consequence, we do not suffer, even when pain occurs. Obviously, infirmity & illness, & the onset of death cause pain, but they need not cause suffering. Pain is the Sensation. Suffering is when you think you are the one who is encapsulated within that experience of pain. Pain affects the Body. When it seems to affect “you” such is called Suffering. Bliss belongs to the Self. Bliss never belonged to the Body. Only pleasure & pain belong to the Body. Bliss is not pleasure. Bliss is not pain.

Anything *objective* is some kind of “this”. The more definition that you place upon “this,” the more separate it seems to be. Where does the definition of “this” come from ? Actually, it derives from the definition of “I.” When you look out into the Universe, it is but a mirror of your own Self. How you conceive of “yourself” determines how you conceive of “this”. If you conceive of an “I” there is a “this”. Make the “I” embodied, & “this” becomes the “World,” just as occurred in last night's Dream. Conceive of yourself as a Dream character with a Dream Body, & there is a Dream World & a relation between them. When you wake up, though, you know that there has been no Dream character, & there has been no Dream World; nor was there a Dream relation between them. There was one Consciousness

that was invisible, although it was the only thing really present during the Dream. It was all your Consciousness, yet your Consciousness never became “anything”, neither in an unreal way, nor in a real way, nor as a play, nor as a wish, nor any other such thing. It was entirely just Illusion. Illusion means that which is not.

## NMT (No-Me Teaching) 88



Ribhu Gita (Tamil) Ch 34:

(26)

Hence, all seekers after Liberation  
Should easily attain the certitude of the undivided Supreme and thereby remove  
These differences of the Intellect that are the origin  
Of an indescribable variety of fear and sorrow.  
The removal of that thought of differentiation  
Is the fearless establishment in the abode of Freedom from fear  
And the attainment of bondage Liberation.

(27)

Except for those who have attained the certitude of  
"I am Brahman", "Brahman is myself", "I am all".  
The Non-Dual state of Liberation, which is the undivided, Supreme Brahman,  
Is not within reach. This is so for all those  
Who are obsessed with notions of differences  
Of the World, the Supreme, I. you, this and such.  
Only those, who have the certitude of "I am Brahman",  
Will attain complete Liberation;

(28)

Whatever is seen as illusory superimposition on the Self  
Is never apart from the substratum, the Self.

The Self is indeed the undivided, Supreme Brahman.  
The undivided, Supreme Brahman is indeed the Self.  
Being aware of the Supreme Brahman, which is not different from the Self,  
By abiding on the state of "I am Brahman",  
And being the Supreme Brahman is not different from the Self,  
And being the unwavering, is undivided Liberation.

(29)

There is not the least bit apart from the Self,  
Not the least bit, not the least bit, not the least bit.  
Whatever is seen an superimposed on the Self  
Is indeed the Self, indeed the Self, indeed the Self.  
The Self it is that is the undivided expanse of Consciousness,  
The Non-Dual Supreme Brahman,  
The Self it is that is the completely peaceful,  
Undivided, complete, and perfectly full Brahman.

Some disciple of Ramana Maharshi quotes:

Established in the highest Awareness, which is of the nature of the indivisible Self, & which is free of a discriminating consciousness based upon discursive thought, my Mind's illusory cravings have ceased, & that enervated state dominated by suffering & deluded desire has come to its final end.

Through the arrogance of the Body-bound Ego, my Mind rushed hither & thither until it was finally & irrevocably defeated, as my Consciousness merged into that glorious unbroken Awareness that is the Bliss of Being, which is the boundless expanse of the one true Self.

Attaining a vision beyond the reach of sight & an Awareness more subtle than the tiniest atom, I have become established in the Reality of the Self that shines unaffected by anything else.

And thus my Mind has merged with the Supreme in which there is no going, no coming, no connection with anything whatsoever.

In the Supreme that exists as the Self, free of all modification, the movements of my own Mind, realizing their True Nature in the heart as that radiant Supreme, entirely subsided, remaining absorbed in the Self as the Self.

Through being established in the Being-Awareness that is my authentic nature, I became free of the mental activity that caused me to act in accordance with the imaginary creations of a divided, Mind that was deluded by the thought of "I" & "this".

My Mind's activity along with my Ego subsided & fell into total abeyance so that, with no longer anything to experience or know, I rejoiced with the nature of the eternal & all-pervading Self as my sole object.

Based on the Teachings of a great Sage:

:Our knowledge of this "dimension" likewise cannot be the result of direct Perception, for Sensations are of surfaces. Nevertheless, the idea of depth is inherent in the Notion we have of surfaces, a surface without substance being quite inconceivable [*~ bootstrapping dependent origination*]. The Notion of Depth has its physiological basis in 2 parallel factors – the conventions of the Sense of Touch & binocular Vision. The second is impossible without the first. Binocular vision provides the stereoscopic effect, the appreciation of depth & distance.

This depends on the fact that the images of an object formed by each eye are slightly different & that these 2 images are presented simultaneously to the Brain without appearing double. The 2 distinct images, that is to say, 2 distinct Perceptions, come to appear in Consciousness as 1. A similar process is performed in the Brain with respect to tactile Sensations, as can easily be verified.

The Skin offers a good instance of how our conventional reading of Sensations depends merely upon habituation. A pencil slid between the tips of the Middle & Index finger is felt as one stimulus because these surfaces are normally adjacent & we have learnt to fuse their Sensations. But, if the fingers are crossed, surfaces which are never normally in contact are brought together & a pencil placed between them is now felt as "double".

In this case, association does not occur automatically, as is normal. Instead the 2 Sensations appear as 1 even though 2 separate Sensations are experienced. If we did not have the testimony of our eyes or the knowledge of the experiment we were making, the 2 Sensations would remain, & in fact they are, quite discrete [*separate*].

This should now be applied to the faculty of grasping, in which the physiological basis of tri-dimensionality certainly lies. But the Physiological aspect of Perception cannot be separate from the Psychological.

Some more selected verses from the Ramana Maharshi disciple Master Nome:

Detachment from thoughts naturally arises when you are treating the thoughts as thoughts & not yourself. When you do so, you no longer feel as though you are in that mode. As for Suffering, such can be different from discomfort. Pain is of the Body. Truth is not an anesthetic. It does not get rid of pain, at least not on its own level. If we realize that there is

no such thing as the World, & that the *Uncreated* alone is, we can say that pain has been obliterated, but not at the level of the Senses. In Reality, we know there is no such thing as Pain, because there is no such thing as a World or a Body. As a consequence, we do not suffer, even when pain occurs. Obviously, infirmity & illness, & the onset of death cause pain, but they need not cause suffering. Pain is the Sensation. Suffering is when you think you are the one who is encapsulated within that experience of pain. Pain affects the Body. When it seems to affect “you” such is called Suffering. Bliss belongs to the Self. Bliss never belonged to the Body. Only pleasure & pain belong to the Body. Bliss is not pleasure. Bliss is not pain.

Anything *objective* is some kind of “this”. The more definition that you place upon “this,” the more separate it seems to be. Where does the definition of “this” come from ? Actually, it derives from the definition of “I.” When you look out into the Universe, it is but a mirror of your own Self. How you conceive of “yourself “ determines how you conceive of “this”. If you conceive of an “I” there is a “this”. Make the “I” embodied, & “this” becomes the “World,” just as occurred in last night's Dream. Conceive of yourself as a Dream character with a Dream Body, & there is a Dream World & a relation between them. When you wake up, though, you know that there has been no Dream character, & there has been no Dream World; nor was there a Dream relation between them. There was one Consciousness that was invisible, although it was the only thing really present during the Dream. It was all your Consciousness, yet your Consciousness never became “anything”, neither in an unreal way, nor in a real way, nor as a play, nor as a wish, nor any other such thing. It was entirely just Illusion. Illusion means that which is not.

**NMT (No-Me Teaching) 89:**



**Ribhu Gita (Tamil) Ch 34:**

(34)

There is nothing in the World

To equal the Knowledge that gives the clear discernment

That I, the undivided, complete, perfectly full Self, am Brahman.

What can surpass this Knowledge ?

Those who have attained the Knowledge, which is the Awareness of the undivided Supreme Brahman.

That I am Brahman, Brahman is myself. and I am all —

Will become Brahman alone and. rid of all limitations,

Attain Liberation that enables one to exist as oneself.

(35)

Only the extremely firm certitude.

"I am Brahman, all is the undivided Supreme Brahman,

And That indeed is myself, and I am That",

Can be said to be the Knowledge of the immaculate Self.

Worthy son! hence, attaining firmly without impediments

The steadfast certitude, "I am Brahman".

You will ever be. free of bondage, without any shackles.

And become Brahman, Existence-Consciousness-Bliss.

(41)

The "I am Brahman" certitude is indeed,

The acme of firm Upanishadic conclusion.

The "I am Brahman" certitude is indeed,

The settled conclusion described in various scriptures when deeply inquired into.

The "I am Brahman" certitude indeed,

The settled conclusion emphasized by the endless, legendary lore when studied in depth.

The "I am Brahman" certitude is indeed,

The settled conclusion described by all the legendary texts when closely looked into.

(42)

The "I am Brahman" certitude indeed,

The settled conclusion of the Lord.

The "I am Brahman" certitude indeed,

The firm settled conclusion of the undivided Knowledge.

The "I am Brahman" certitude indeed,

The settled conclusion of the disciples of the Lord.

The "I am Brahman" certitude indeed,

The settled conclusion of the devotees of the Lord who have attained undivided Knowledge.

(48)

The undivided Supreme State will ensue,  
For those who have the steadfast "I am Brahman" certitude.  
The relentless hold of reincarnation will disappear  
For those who have the steadfast "I am Brahman" certitude.  
Endless varieties of afflictions will be finished.  
For those who have the steadfast "I am Brahman" certitude.  
The undivided Supreme Joy will result  
For those who have the steadfast "I am Brahman" certitude.

Some disciple of Ramana Maharshi quotes:

We have learned to see only those things that seem to be real, but will not learn to see the Truth of the One that sees & knows them. If we do grasp the Reality of the One that perceives & knows, the ghost-like Ego will fall away & the deep intense Bliss of the life of Grace, the Supreme Self, will come into Existence.

Reality, the supreme & unique Nature of the Self, is nothing other than the heart in which the power of the Mind to generate its false creations has died. If the aggressive Ego is eliminated at its Source, a joy will arise that the sorrows of the Mind cannot touch.

Those who, through holy grace, have purified their Consciousness by remaining as the Witness, will attain an Awareness whose strength derives from its 1-pointedness. Through that Awareness they will be freed from delusive desires & the terrors they bring, thus attaining the authentic state of Supreme Bliss free all affliction.

Laying hold of that Self, which is the cause of Love, you should realize your True Nature in the Bliss of the Real.

Eliminating the error of my words, thoughts & deeply flawed Ego-Mind so that all my defects subsided, a greater Existence enfolded me, the wealth of the Real, flaring up within my heart in the form of dynamic Consciousness.

Mistaking Dream for Reality, my changeful Mind had been overspread by dark clouds of Delusion, intoxicated by its own error until it was submerged in the Reality of the immutable Self & merged into a true Existence where all conflict is absent.

Based on the Teachings of a great Sage:

The response to Sensory stimuli that exceed a certain minimum threshold continues for a brief period after the event. Ultimately this response is cerebral & belongs to the domain

of Biochemistry. In normal circumstances, distinct groups of Sensations & their prolongation, succeed one another with sufficient rapidity to make them appear as though they formed an unbroken line. There will, however, be no difficulty in understanding that objective continuity is an illusion, if what was said regarding the interval between 2 thoughts be borne in Mind.

We do not normally take note of this interval because we wrongly assume that when nothing objective is presented to Consciousness, what subsists is nothingness & not Consciousness. The Sense of continuity cannot therefore be derived from the objective, physiological side of Perception. The Sense of continuity is derived from the single, immutable, & non-temporal Consciousness in which all Perceptions occur.

As regards the Psychological origin of tri-dimensionality, when our attention goes outward, we become conscious of Sensations & instinctively perform a mental process. Completing it, with another, which is to imagine what we cannot possibly perceive, namely, the other side or the inside of the surface, we perceive *notionally* [mental].

We then gain the impression of having perceived a 3-dimensional object. Our habit of combining Tactile with Visual & other Sensations is due partly, if not wholly, to the fact that we are able to have the Feeling of, or Touch, those parts of our Body we cannot see. The analogy does the rest. As an illustration of how we create the appearance of the World, we need only look at a painting & ask ourselves where the recognition of nonexistent objects in a non-existent Space comes from. It does not come from the colored canvas. It comes from our habit of associating things physically experienced & visually appearing.

In practice, we do not always actually see or feel, in imagination, the other side or the inside of a surface. The idea of materiality is so much a part of our mental habit that we do not need to. In Sensory Perception, as in thinking, even those who are least developed among us often arrive at conclusions by a round-about process which is probably the best measure of good & bad Brains. While this Method is being practiced, it may be necessary to disentangle ourselves at first from this pragmatically useful but metaphysically unreliable short cut.

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Some more selected verses from the Ramana Maharshi disciple Master Nome:

You pass through Waking, Dreaming, & Deep Dreamless Sleep states. Your Mind passes from Waking to Dreaming states, &, suddenly, all the Dreaming events are given the stamp of Reality, while the Waking state is regarded as though it had never happened. You may not even remember the Waking state. If you enter into Deep Dreamless Sleep, both Dreaming & Waking states are gone. All the multiplicity is gone, & there is just Deep thoughtless,



Dreamless Sleep. Still, there is the sense of Reality, but now it is not being given to anything else, not being stamped upon anything.

The Dreaming state of Mind comes out of the seed of Deep Dreamless Sleep, which is why Deep Dreamless Sleep is referred to as the “causal” state. You later regard one of the Dreams as the “Waking state”. You then think, "Here it is" & you give to it the stamp of Reality. As the Maharshi often points out in his Teaching, "Nothing comes & tells you, ‘this is real’." It does not stand before you & say, "I am Real." In your experience you must say, "It is Real," & so you to consider it as such. When you say it is Real, the Reality still inheres in you, oneself which is the Non-Dual Self. The Reality is not as the "person" for that is just one of the phenomena that are coming & going. Reality is found in & as your real Being. There is the Truth. From there is where the sense of Reality derives. Nothing ever declares its Reality, no matter how Real it seems. You can superimpose that unreal thing upon the Reality, & then it seems endowed with the qualities as if it is Real, like the “Snake” that never declares its Reality. Only in Imagination does one say it is a “Snake” [though it was a mistaken rope all along]. It is just like that with everything else in relation to the Self, which alone is the one, sole-existent Reality.

### NMT (No-Me Teaching) 90:



### Ribhu Gita (Tamil) Ch 35:

(2)

When inquired into,  
All names and forms that appear as differences in Brahman,  
Of the nature of the one undivided Essence,  
Not different from the incorporeal Existence  
The Self, are not different at all.  
Casting aside everything, with the blemishless certitude that all  
Is the peaceful Brahman,  
And I am that changeless Brahman.

Abide in your natural Self.

(3)

The Intellect and other appearances have not the least existence  
 Apart from Brahman, which is Consciousness alone.  
 The Mind and other appearances have not the least existence.  
 Apart from Brahman, the perfectly full.  
 Casting aside everything with the Non-Dual certitude  
 That any kind of appearance is Brahman.  
 And that the One perfect Fullness is myself.  
 Abide changelessly in the Self.

(4)

There is nothing as darkness or light or something different,  
 This or that, you or me,  
 Bewilderment or clear perception or illusion,  
 Mind or its ramifications,  
 Form or formlessness.  
 Casting aside everything with the blessed certitude  
 That all that exists is Brahman, and that I am,  
 Changelessly abide in the Self.

(5)

There never is any such delusion as,  
 "This is the Lord and this is the World which is his creation;  
 I am an Individual here; I am born here;  
 I am tied by Bondage; I am a Sufferer;  
 I am the child, I am the adult, the mortal."  
 Casting aside everything, with the blemishless certitude that all  
 That all that exists is the differenceless Brahman, and *That* I am,  
 Abide changelessly in the Self.

Some disciple of Ramana Maharshi quotes:

We have learned to see only those things that seem to be real, but will not learn to see the Truth of the One that sees & knows them. If we do grasp the Reality of the One that perceives & knows, the ghost-like Ego will fall away & the deep intense Bliss of the life of Grace, the Supreme Self, will come into Existence.

Reality, the supreme & unique Nature of the Self, is nothing other than the heart in which the power of the Mind to generate its false creations has died. If the aggressive Ego is eliminated at its Source, a joy will arise that the sorrows of the Mind cannot touch.

Those who, through holy grace, have purified their Consciousness by remaining as the Witness, will attain an Awareness whose strength derives from its 1-pointedness. Through that Awareness they will be freed from delusive desires & the terrors they bring, thus attaining the authentic state of Supreme Bliss free all affliction.

Laying hold of that Self, which is the cause of Love, you should realize your True Nature in the Bliss of the Real.

Eliminating the error of my words, thoughts & deeply flawed Ego-Mind so that all my defects subsided, a greater Existence enfolded me, the wealth of the Real, flaring up within my heart in the form of dynamic Consciousness.

Mistaking Dream for Reality, my changeful Mind had been overspread by dark clouds of Delusion, intoxicated by its own error until it was submerged in the Reality of the immutable Self & merged into a true Existence where all conflict is absent.

Based on the Teachings of a great Sage:

Imaginary Sensations form ideas. The solid World of the 5 Senses is created by us in the same way. We can separate from the objective side of human experience the Conscious Principle that informs it. The meaning of Sensory Perception & of Memory come into the issue at a later stage when we come to analyze the nature of Desire.

From all these considerations, it is evident that Materiality is an illusion created by the combination through Memory of Visual & Tactile Sensations, whether these are experienced as physical or mental, relative to actual & imaginary movements of the perceiver's Body & Senses. The concept of Space & the Illusion of Materiality, the notion of a World, have a similar Origin.

A further illustration of the attribution of Life & Consciousness to others, is that of Cinema film. Out of the mechanical play of light on a Screen & the vacuous Sound-waves that fill the room during its *projection*, we create for ourselves, as in a Dream, a living World. Here we participate entirely, running up & down the whole vast gamut of thought & feeling. In the illusion that objects, themselves merely Notions, have an independent & simultaneous existence. This illusion, together with that of tri-dimensionality, gives rise to the notion of a Space in which material things are located & by which they are pervaded. In the interval separating these supposedly coexistent bodies, there is nothing that corresponds to the common notion of an object. This vacant *interval* ["space"], moreover, by comparison with

the combined volume of all visible, tangible bodies, seems to be immeasurably great & wholly independent.

To this visually vacant "space", plain men ascribe "absolute existence". But we cannot think of an interval or a vacancy in the abstract, that is to say, we cannot think of Space without reference to tangible bodies, beginning always with our own. It follows that Space, far from its having an independent & absolute existence, coincides with the notion of Matter; & in particular, it coincides with the notion of our own incarnation.

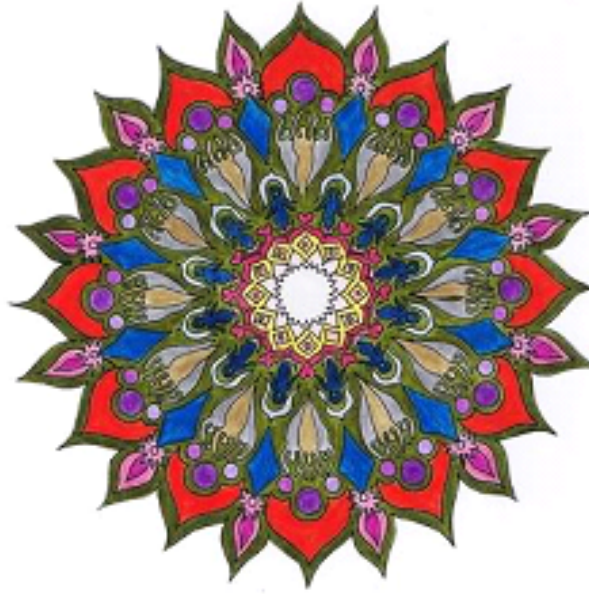
Some more selected verses from the Ramana Maharshi disciple Master Nome:

To find Reality, find that which always *is* & which does not depend upon thought, The nature of Reality is that it is nondependent. It does not depend upon what you think. It does not depend upon the Senses. It does not depend upon anything changeful. Reality is non-dependent *Existence*.

You say that if you know it is unreal, you can still enjoy it. But I think that you will find that to be a bit of a trap. You are, in effect, saying that you are going to withdraw the sense of Reality from that thing, but that you are going to retain the superimposition of it upon Happiness. When you inquire, the sense of Happiness, the sense of Reality, & the sense of Identity all return to their Origin, the Source, which is the Self. The Self alone is Real. The Self alone is Happiness. The Self alone is the true "I". The Self is *Sat-ChitAnanda*, Being-Consciousness-Bliss. If you think that this World is unreal, but that your Happiness is mixed up with this, you will be attempting to return the sense of Reality to the Truth, while leaving the sense of Happiness dangling in the false externalized outlook. Will anyone give up what he regards as his Happiness ? When, however, one sees that the Happiness is *within*, he becomes detached from all else. If one is attached, & not detached, he is going to suffer, is he not ? One thus binds himself. If you start with the concept that this is unreal, but it is your Happiness, you will feel the compulsion to explain how all this began or came into existence. Perhaps, you will conceive of all of it as God's "*Play*". In the course of time, you will find yourself becoming caught up in a new "*Play*" again. If one deludes oneself thus, he will be regarding it with ever-increasing amounts of Reality.

A wiser approach is the Knowledge that it is not real, it is not your Happiness, & it is not your Identity.

**NMT (No-Me Teaching) 91:**



Ribhu Gita (Tamil) Ch 35:

(2)

When inquired into,  
All names and forms that appear as differences in Brahman,  
Of the nature of the one undivided Essence,  
Not different from the incorporeal Existence.  
The Self, are not different at all.  
Casting aside everything, with the blemishless certitude that all  
Is the peaceful Brahman,  
And I am that changeless Brahman.  
Abide in your natural Self.

(3)

The Intellect and other appearances have not the least existence  
Apart from Brahman, which is Consciousness alone.  
The Mind and other appearances have not the least existence  
Apart from Brahman, the perfectly full.  
Casting aside everything with the Non-Dual certitude.  
That any kind of appearance is Brahman.  
And that the One perfect Fullness is myself.  
Abide changelessly in the Self.

(4)

There is nothing as darkness or light or something different,  
This or that, you or me,  
Bewilderment or clear perception or illusion,  
Mind or its ramifications,

Form or formlessness.

Casting aside everything with the blessed certitude

That all that exists is Brahman, and that I am,

Changelessly abide in the Self.

(5)

There never is any such delusion as,

"This is the Lord and this is the World which is his creation;

I am an Individual here; I am born here;

I am tied by Bondage; I am a Sufferer;

I am the child, I am the adult, the mortal."

Casting aside everything, with the blemishless certitude that all

That all that exists is the differenceless Brahman, and *That* I am,

Abide changelessly in the Self.

Some disciple of Ramana Maharshi quotes:

You have to make an enormous effort to realize the Self. It is very easy to stop on the way & fall back into Ignorance. At any moment you can fall back. You have to make a strong determined effort to remain on the peak when you first reach it, but eventually a time will come when you are fully established in the Self. When that happens, you cannot fall.

You must have a lifelong commitment to establish yourself in the Self. Your determination to succeed must be strong & firm, & it should manifest as continuous, not part-time, effort. For many lifetimes you have been immersed in ignorance. You are habituated to it. All your deeply rooted beliefs, all your patterns of behavior reinforce Ignorance & strengthen the hold it has over you. This Ignorance is so strong, so deeply enmeshed in all your psychological structures, it takes a massive effort over a long period of time to break free from it. The habits & beliefs that sustain it have to be challenged again & again.

Don't be discouraged by the length of the journey, & don't slacken in your efforts to get home.

Based on the Teachings of a great Sage:

The concept of Space & the erroneous idea that objects have an independent & simultaneous existence go hand in hand. When this has not been understood, the following question is often asked, usually with a look & a tone of supreme triumph: "If objects are notions that arise & abide solely in my head, should not a distant object, when I think of it, appear just before me here ?". The question is based on misunderstanding.

Determinative thoughts as to Time & Place do not always accompany the thought of an object, though they almost invariably do. They do that with such rapidity as to make the question seem plausible at first sight. Yet the object itself, when we are specifically thinking about it, has no location. That is to say, we do not think of it as being near or far, here or there. The notion of the object is alone present to Consciousness. It needs a separate thought, or series of thoughts, to situate the object in relation to others [*near or far, here or there*].

This will be evident if we consider the sort of Sensory impressions spontaneously evoked by the words "here" & "there". And besides, the same Memory which makes us believe in the simultaneous existence of objects will not allow us to see a mountain on a writing desk.

Abstract thinking, like Space, Location, Distance, Proximity, & Direction are abstract terms arising out of present Perceptions, without which they would be meaningless. These convenient generalities we tend to convert into absolute entities. It must never be forgotten that whenever we use such words, we are speaking of actual images or Sensations, however vague they may be. For there is no difference between mental & physical awareness.

Some more selected verses from the Ramana Maharshi disciple Master Nome:

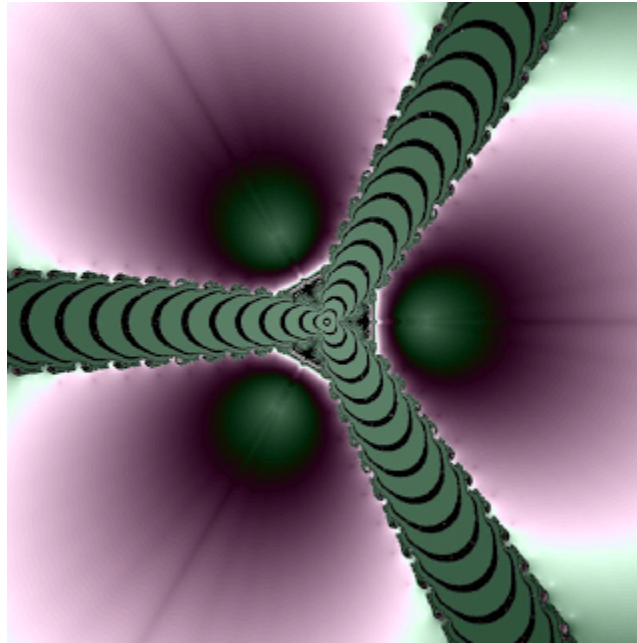
For most seekers, the approach & the progression of spiritual experience, will be, "*It is not my Happiness, it is not my Identity, it is not the Reality.*" You cease to regard Ignorance as your Happiness. Then you cease to regard it as your Identity. Then you cease to regard it as existing at all. It is possible to go otherwise [*in some other sequence*], but in any even, it should be done completely.

In one sense, you are enjoying more, but you are not enjoying the object. Track the Bliss. Of course, you are feeling happier, because you are clearing up the question of what is Real or not, *Who* you are & what is not who you are. Therefore, the Bliss is shining. Now, do not be so silly as to make a

Superimposition regarding the Bliss, & think that you will find Happiness in the given activity itself. Otherwise, you may merely become the author of a book to be titled, "The Joy of Whatever" instead of realizing the Eternal, nondependent Bliss of the Self. Whenever Happiness shines in your experience, it is your own True Nature shining, & to the degree that you remove the false definitions that hem that Nature in, to that degree the Bliss shines all the more for you.

If in our Waking Dream, we imagine some other scheme of "reality", then we feel there must be some explanation for it. The explanations usually given are that God, or the Supreme Self, has created it or has dreamed it. The original purpose of such explanations was to guide the seeker's Mind to the Self, which is the Source. If you think that there has been creation, you should go to that Source. All the explanations are originally intended to point one to pure Consciousness & not make one think in terms of the *objective* or manifest thing as actually created or happening.

## NMT (No-Me Teaching) 92:



### Ribhu Gita (Tamil) Ch 35:

(6)

None of the illusions such as God,  
Creation, Sustaining, Destroying,  
Practices, mantras;  
Shrines, charity, warship, holy service exist.  
Casting aside everything, with the unhindered certitude  
That all is the taintless Brahman, and *That* I am,  
Abide changelessly in the Self.

(7)

There do not exist any of these illusions such as  
What is laid down in so many ways by the Vedas,  
What is laid down at length by Philosophy,  
What factors are recognized by religion,  
That delusion and such exist, and that delusion and such exist not.  
Casting aside everything, with the steadfast certitude  
That the Supreme Brahman is the One, and *That* I am,  
Casting aside everything by the steadfast certitude  
That all this is Brahman, the Mass of Bliss, and *That* I am,  
Abide changelessly in the Self.

(8)



They are all false – all the illusions bandied about such as  
Non-existence, Existence, Duality,  
The one, the many, and the all.  
The troublesome, the new, the nearby, the far off,  
Sorrow. Happiness, and such.  
Casting aside everything, with the unencumbered certitude  
That all this is Brahman, the Mass of Bliss, and *That* I am,  
Abide changelessly in the Self.

(9)

All the delusions of the Mind —  
Wakefulness, Dream. Deep Dreamless Sleep, the 4<sup>th</sup>.  
The Subtle and other bodies and their experiencers,  
Various groupings as the aggregate and the discrete —  
Are totally untrue.  
Casting aside everything by the faultless, steadfast certitude  
All is the great Brahman, and *That* I am,  
Abide changelessly in the Self.

Some disciple of Ramana Maharshi quotes:

Don't waste energy on thinking or evaluating how well or how badly you are doing in your Meditation.

We have to give up all the things of this World and direct all our attention towards the Self. If we want anything in this World our energy will be dispersed in these desires, and to fulfill these desires we shall have to be reborn again and again.

To find the Self, to find what is real, you have to look inside yourself.

Turn to the light within all the time.

You dissipate your desire for the Self by undertaking all kinds of useless activities that waste your time and lead to attachments. You think that your life is endless and that you can put off meditation till a later date. With this kind of attitude, you will die filled with regrets, not filled with peace.

There are 2 kinds of impediments which act as obstacles for the mind to achieve Self-abidance, and hence 2 kinds of strength of mind are essential for overcoming them. The first strength is that which is required to prevent the mind from branching out into innumerable thoughts through the force of tendencies towards the sense-objects. The second strength is

that which is required to direct the mind (the power of attention) towards the first person or Self, that is, the strength actually to attend to Self.

The nature of the mind is to attend always to things other than itself, that is, to know only 2<sup>nd</sup> & 3<sup>rd</sup> persons. If the mind in this way attends to a thing, it means that it is clinging (attaching itself) to that thing. Attention itself is attachment !

Based on the Teachings of a great Sage:

From previous considerations of expressions such as Consciousness, the principle of Consciousness, Peace, & Non-Duality, an important fact emerges. Material objects & their spatial situation are seen as separate notions linked only by Memory. That is to say, in the Mind, it must be clear that objects are situated, not in some invisible & external Space, but in the Consciousness of their perception

A characteristic of Waking & Dreaming experience is that of change. But nothing, in truth, changes, for when the prototype has changed, it has ceased to exist. In other words, if the object supposedly altered has ceased to exist in its previous form. We cannot then say that the present form is anything but a new form, that is, another & original object of Consciousness.

That the Absolute Existence of a 3-dimensional Space is no longer accepted by Physics without many reservations is of real importance, since it confirms the findings of *Advaita Vedanta*. The same may be said regarding the rejection of the commonsense notion of Time & the emergence of a theory of Space-Time conceived as a 4-dimensional *continuum*.

But when the classical concept of tri-dimensionality has been discarded, why is it thought necessary to postulate a 4-dimensional *continuum*, which perpetuates, in a new form, the old commonsense illusions of the real & independent existence of things ? There is the practical advantage that such a concept is said to bring to empirical Science. It has little meaning for Psychology & none at all for *Advaita Vedanta*.

This 4-dimensional *continuum*, if it may still be so called, is the single Consciousness in which all our manifold experience occurs. A question may arise whether records taken of the original, or our Memories of it, do not provide an adequate basis for comparing & associating the 2 objects, the old & the new. But a photograph, for example, can only be an extension to Memory, when it is not simply a substitute. And as for the ideas of plain men regarding the nature of Memory, they are based on a misunderstanding.

Some more selected verses from the Ramana Maharshi disciple Master Nome:

Sometimes, Consciousness is thought to be the Lord of all, creating, sustaining, & destroying everything. Some consider it to be only a Creator. After being a Creator, this God steps aside & lets everybody else take care of the creation. Some hold the view that Consciousness has created so much within it, & this *Play* goes on by some residual energy of the Consciousness. All the explanations were not intended to give further credence to the thing created. Some people do however think in terms of these explanations as really existing or occurring.

Inquiring to know who we are, we look for the Consciousness that is invariable. Whatever is variable is only the modification of thoughts & is not Consciousness itself. Consciousness is aware of all change, yet is unchanging. The characteristic sign of Reality, real *Being*, is that it always is just as it is, without beginning, middle, or end, & without change. Inquiring, we find our Identity is just Consciousness. We find that Reality is, indeed, Consciousness.

The question arises, "If Consciousness, the real Self, is ever the same, how has any of this [*the World*] ever come to be?" The question resolves itself further into, "*Has it come to be ?*" One requires a "*how*" if it is really there. We do not require a reason why or an explanation of how the proverbial *Snake* came to be in a *Rope*, or how the *water* came to be in the *mirage*. The true knowledge is that there is no *water* & that there is no *Snake*. Likewise is it with the whole Creation. The idea of *how* it comes to be experienced is based upon the idea that it *is experienced*. We inquire & know Reality. We find that all else did not arise & will not arise in the Future. Such did not happen. Such will not happen. While you are in deep Meditation, all *objectified* experience may cease, even at its own level, yet should it not cease, it is still not created. It does not need to go away because it is not there to begin with.